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THE Sincere Convert:

DISCOVERING

The small number of true

BELIEVERS,

And the great difficulty of Saving

CONVERSION.

Wherein is excellently and plainly opened
these choice and Divine Principles;

- viz.* {
1. That there is a God, and this God is most glorious.
 2. That God made man in a blessed estate.
 3. Mans misery by his Fall.
 4. Christ the only Redeemer by price.
 5. That few are saved, and that with difficulty.
 6. That mans perdition is of himself.

Whereto is now added the *Saints Fewell*,
shewing how to apply the Promises; And
the *Souls Invitation* unto *Iesus Christ*.

By T. M^o. SHEPPARD, sometimes of *Emanuel*
Colledge in *Cambridge*.

Corrected and much amended by the Author.

*Strait is the gate, and narrow is the way which leadeth
unto life, and few there be that finde it, Mat. 7. 14.*

London, Printed by E. Cotes, for John Sweeting,
at the Angel in *Popes-head Alley*, 1655.

Sincere Convert

DISCOVERING

The small number of true

DISCOVERING

And the great difficulty of saving

CONVERSION

as well as the excellency and purity of true

conversion and the necessity of it

to the soul's health and happiness

in this world and the next

And the necessity of it to the soul's health and happiness

in this world and the next

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in this world and the next





To the Christian *READER.*

IN these evill and perillous times, God hath not left us without some choice mercies. Our sinnes abound, and his mercies superabound. The Lord might justly have spoken those words of death against us, which of old he did against the Jewes, I have taken away my peace from this people, loving kindnesse and mercies, which had he pulled from us we had cause enough to mourn with Rachel, and to refuse comfort; for all our happinesse lies wrapt up in peace, loving kindnesse and mercy. But God is yet good unto Israel (Psal. 73. 1.) he commands deliverances for Jacob, (Psal. 44. 4.) he overrules all the powers of darknesse, (Psal. 76. 10.) and tells the sons of Belial, (men of corrupt mindes, and cursed practises) that they shall proceed no further, but that their folly shall be manifest unto all (2 Tim. 3. 8, 9.) He makes all enemies, all Devils, all creatures, to further his own glory, and the good of his peculiar people. When times are naught and dangerous, he saith, Come my people, enter into thy chambers, and shut thy doors about thee, hide thy self as it were for a little moment, till the indignation be over-past (Isai. 26. 10.) If troubles threaten life, he saith, When thou passest through the waters I will be with thee, and through the rivers they shall not over-flow thee; when thou walkest through the fire, thou shalt not be burnt; neither shall the flames kindle upon thee; for I am the Lord thy God,

To the Reader.

&c. *Isai. 43. 3. When enemies are incensed, fear and sorrowes multiplyed, he saith, Fear thou not, for I am with thee, be not dismayed, for I am thy God, I will strengthen thee, I will help thee, yea I will uphold thee with the right hand of my righteousness. Behold all they that were incensed against thee, shall be ashamed, and condemned, they shall be as nothing, and they that strive with thee shall perish, Isai. 41. 10. 11. Such words of comfort and life doth God speak unto his. And among other mercies he stirres up the spirits of his servants to write many precious truths and tractates to further the everlasting good of his beloved ones. If the bottomelesse pit be open, and smoak rise thence, to darken the aire, and obscure the way of the Saints, Rev. 5. 2. Heaven also is opened, Rev. 11. 19. and there are lightnings and voices to enlighten their spirits, and direct their pathes. Had ever any age such lightnings as we have? Did ever any speak since Christ and his Apostles, as men now speak? We may truly and safely say of our Divines and writers, The voice of God and not of man: Such abundance of the Spirit hath God poured into some men, that it is not they, but the Spirit of the Father that speaks in them.*

What infinite cause hath this age to acknowledge the unspeakable mercy of God in affording us such plenty of spirituall Tractates, full of Divine, necessary, and conscience-searching truths, yea precious soul-comforting, and soul-improving truths? such whereby Head, Heart, and Soul-cheating errors are discovered, and prevented; such as soundly difference true grace from all seemings and paintings. No time, no Nation, exceeds us herein; and shall we that abound in truths, be penurious in praises?

Consider, Reader, whether spirituall truths be not worthy of

To the Reader.

of thy choicest prayſes. Every Divine truth is one of Gods eternall thoughts, it's heaven-born, and bears the Image of the moſt high. Truth is the glory of the whole ſacred Trinity: Hence the Spirit is called Truth, 1 John 5. 6. Chriſt is called Truth, John 14. 6. and God himſelf is ſaid to be the God of Truth, Deut. 32. 4. It is ſo delightfull to him, that hiſ eyes are ever upon the Truth, Jer. 5. 1. and when the only wiſe God would have men make a purchaſe, he counſails them to buy the Truth. And is it not good counſell? Is it not a good purchaſe? Can you beſtow your pains, or lay out your money better? If you be dead in ſins and treſpaſſes, Truth is the ſeed of a new life, of a heavenly birth; Jam. 1. 18. If you be in any bondage, Truth can make you free, John 8. 32. If compaſſed about with enemies, Truth can ſhield thee, Pſal. 91. 4. If you be full of filthy thoughts and luſts, or any impurities, the Truth can ſanctiſie you, Joh. 17. 17. If darkneſſe and faintneſſe poſſeſſe your ſouls, Truth is lumen & pabulum animæ, the light and life of the ſoul, Pſal. 119. 105.

Let us then advance our thoughts of Truth, and rate it above all ſublunary things, and buy it though it coſt us all: it is no Simony, it is not too dear, you cannot over-value Truth. It is ſiſter to the Peace of God which paſſeth all underſtanding: See how God himſelf eſtimates hiſ word and truth, Pſal. 138. 2. Thou haſt magnifi'd thy word above all thy name. Whatſoever God is known by beſides hiſ Word, is beneath hiſ Word. Take the whole Creation, which is Gods name in the greateſt letters, it's nothing to hiſ word and truth. Therefore Chriſt tels the Pharifees it is eaſier for heaven and earth to paſſe, then one tittle of the Law to faile. If the leaſt Iod or Tittle of the Law, be prized by God above all the world, let us take heed of undervaluing
A 3 the

To the Reader.

the great and glorious Truths of the Gospel, and settle it as a law upon our hearts, that we can never over-prize or yeeld sufficient praise for any truth.

Men can praise God for the blessings of the field, the Seas, the womb, and of their Shops; but where is the man that praises God for his blessing of blessings, for Truth, for good Bookes, and heavenly Treatises? Men seldome purposely lift up their hearts and voices to heaven to praise God for the riches of knowledge bestowed upon them. In good books you have mans labour, and Gods truth; the tribute of thanks is due for both, that God inables men to so great labours, and that he conveyes such precious treasure through earthen vessels. David thought it his duty to praise God for Truth, Psal. 143. 2. and hath left it upon record for our imitation. He saw such excellency, and found so much sweet gain in Truth, that he must break out into praises for it.

Reader, give over thy old wont of slighting and censuring mens labours. Experience hath long since told thee, that no good comes that way. Now learn to turn thy prejudice unto praises, and prove what will be the fruit of honouring and praising God for truths dispensed by his faithful servants. Let me tell thee, this is a chief way to keep truth still amongst us. If Truths be not received with the love of them, and God honoured for them, presently strong delusions come, and Truth must suffer or flie. God hath made good that promise in Jeremy, he hath revealed unto us abundance of peace and truth, and we through ingratitude have forfeited both. Our peace is shaken and who can promise himself with Hezekiah, there shall be peace and truth in my daies? Peace may faile thee, but let not Truth. Every good Christian may and should say with the good King, there shall be Truth in my dayes, if not Peace and Truth, I will so far

honour

To the Reader.

honour Truth, as to receive the love of it. I will hold it fast by faith, hold it forth by practise, praise God daily for it, and venture all in defence of it. So did the Martyrs, whose memory is sweet, and whose reward is great. It is better suffering for truth, then with truth: yet if Truth must suffer, or can die, better it is to die with Truth, then outlive it.

But that Truth may live, and we live by Truth, let us magnifie God much for Truth, for his word and good books that spring thence. Some probably may say, it's enough to praise God for his Word, other books are not tanti. Wilt thou praise God for the sea, and be unthankfull for the rivers and springs? Wilt thou lift up thy voyce for the great waters, and be silent for the silver drops and showres? If the former rain affect thee, be not ungratefull for the latter. God would have men to value his servants, and praise him for their labours.

But they have errors in them.

Be it so, shall we refuse to praise God for the Flowers and the Corne, because there be some Weeds in the Garden, and Thistles in the Field? Prejudice not thy self, buy, read, take thy delight; Here is a Garden without Weeds, a Corne-Field without Cockle or Darnell, Thorn or Thistle. Art thou a Sincere Convert? Here are truths sutable, solid, and wholesome, thou mayst feed and feast without fear.

The Author is one of singular piety, inward acquaintance with God, skil'd in the deceits of mens hearts, able to enlighten the dark corners of the little world, and to give satisfaction to staggering spirits. His work needs not the purple of anothers commendation to adorn it. But because custome not necessity (for it is Truths prerogative to travell without a passport,) I say, because custome causeth Truth

To the Reader.

to crave and carry Epistles commendatory; know that the work is weighty, quick, and spirituall, and if thine eye be single in perusing it, thou shalt find many precious soul-searching, soul-quickning, and soul-enriching truths in it: yea, be so warned and awakened as that thou canst not but blesse God for the man and matter, unlesse thou be possest with a dumb Devill.

To conclude; Christian Reader, take heed of unthankfulness; spirituall mercies should have the quickest and fullest praises. Such is this work, thou foresawest it not, thou contributedst nothing to the birth of it; It's a preventing mercy. By it, and other of the same nature, God hath made knowledge to abound, the waters of the Sanctuary are daily increased, and grown deep. Let not the waters of the Sanctuary put out the fire of the Sanctuary. If there be no praise, there is no fire. If thy head be like a Winters Sun, full of light, and heart like a Winters earth, without fruit, fear least thy light end in utter darknesse, and the Tree of knowledge deprive thee of the Tree of life. The Lord grant thou mayest find such benefit by this word, as that thy heart may be ravished with Truth, and raised to praise God to purpose, and made to pray, Lord still send forth thy light and truth, that they may lead us: So prays,

Thine in Christ,

W. Greenhill.

The contents of the chief Heads of this Treatise.

T He first Principle, That there is a God,	pag. 1
Four grounds to prove there is a God,	3
Seuerall objections denying a God, answered,	6
A Discovery of Atheisme in opinion,	8
A Discovery of Atheisme in practice,	9
An exhortation to see and behold this God,	10
We must make choice of this God for our God,	11
The happinesse of those that forsake all for this God.	
That God is most glorious shewed in four particulars. First in his Essence, Secondly, in his Attributes.	
An excellent explanation of the Attributes of God, viz.	
1 Spirituall. 2 Living. 3 Infinite. 4 Eternall. 5 All- sufficient. 6 Omnipotent. 7 All-seeing. 8 True. 9 Holy.	
10 A just and mercifull God.	12
Thirdly, God is glorious in his person.	17
Fourthly, in his works.	
The second Principle, That God made all mankind in a glorious and happy estate like himselfe.	
Wherein the glory and blessednesse of man did appear,	18
The Image of God in man did appear in four particulars.	
1 In his understanding. 2 In his affections. 3 In his will.	
4 In his life,	20
The horrible nature of Adams sin, And how justly God might require mans perfect obedience to the whole Law,	22
Mans cause of lamentation for his losse in Adam,	
That we are more perfectly righteous in Christ than we could have been in Adam,	23
A reproof to 3 sorts of men. 1 Such as are ashamed of holi- nesse. p. 34.	2 Those

The Contents.

2 Those that hate holinesse, 3. Those 3 sorts of men that content themselves with a certain measure of holinesse, 1 The Formalist. p. 25. 2 The self-condemning sinner.	27
3 the pining and devout Hypocrite.	28
3 Rules how to get the Image of God renewed in us,	30
The third Principle, That all mankind is fallen from that glorious estate in which he was created, into a miserable condition: Mans misery in regard of Adams sin,	31
Those fearfull sins that are packt up in Adams sin. 1 Apostasie. 2 Rebellion. 3 Unbelief. 4 Blasphemy. 5. Pride. 6. Contempt of God. 7. Unthankfulnesse. 8. Theft. 9. Idolatry.	34
All naturall men are dead in sin.	35
The best actions of naturall men are sinfull,	36
Naturall men compared to dead men in ten particulars,	37
Naturall men are born full of sin,	39
Sins of the heart worse then sins of the life,	43
The actions of naturall men are sinfull in 6 particulars,	45
Wicked men want a Principle of love to God and Christ,	46
Whether good duties ought to be performed by naturall men, seeing their best actions are sinfull,	47
Mans present misery in regard of the consequences of sin, in 7 particulars,	49
Mans slavery under Satan shewed in 7 particulars,	52
Mans future misery by sin: first in death, p. 55. Secondly, after death, p. 56. Thirdly, in his particular judgement in 5 several particulars, 75 The generall day of judgement proved, and the manner of it in every particular at large.	
The coming of Christ, the Trump shall blow,	64
The dead arise, the Judge, p. 65. The Accusation,	66
The sentence. p. 67. Gods wrath and absence.	69
A guilty conscience a never dying worme, to lodge in hell. 72	
The	

The Contents.

<i>The misery of naturall men after the day of judgement, in six particulars,</i>	73
<i>The 4 Principle, Christ the only Redeemer of man out of that miserable estate in which he is by nature, p. 76</i>	(77
<i>How Christ Redeemeth men by price shewed in 4 particulars, Secondly, by a strong hand.</i>	78
<i>A Use of terror to those that neglect their Redemption by Christ. p. 79. A Use of Reproof to those that seek to come out of their miserable condition of and by themselves,</i>	80
<i>Who they are that Christ hath redeemed,</i>	82
<i>Christ offered to all in generall,</i>	83
<i>Objections concerning Christs generall offer, answered,</i>	84
<i>The condition upon which Christ is offered,</i>	86
<i>Four sorts of people that reject Christ,</i>	89
<i>Rejecting of Christ a very dangerous sin in five respects,</i>	91
<i>The danger of security plainly discovered.</i>	93
<i>The fifth Principle, Those that are saved are very few, and are saved with much difficulty.</i>	95
<i>The small number of true beleevers in all places,</i>	98
<i>Four sorts of people which are excluded from salvation,</i>	100
<i>A Use of reproofe to all Presumptuous confident men,</i>	102
<i>Their Objections and Pleas for their interest in Christ, and their grounds for their salvation, answered at large.</i>	104
<i>Wherein a childe of God goeth beyond an Hypocrite,</i>	109
<i>A description of hypocrisie,</i>	110
<i>Unregenerate men are not poore in spirit,</i>	111
<i>Those that are saved, are saved with much difficulty,</i>	113
<i>Salvation compared to fighting,</i>	ibid
<i>A description of four strait gates to heaven, 1. the gate of Humility, p. 114. 2. of Faith. 3. of Repentance. 115. 4. of Opposition.</i>	116
<i>Nine false gates or wayes to heaven discovered, 1 The broad way</i>	way

The Contents.

way, 2.	The civill.	3. The way of good wishes,	p. 116.
4. of Formality,	p. 117.	5. of Presumption,	p. 118.
6. of Sloth,	7. of Carelesnesse,	p. 119.	8. of Moderation,
			p. 120.
9. of Self-love.			121
The 6 Principle,	The cause of mans eternall ruine is from		
	himself; and that by four wayes or reasons.		121
The first generall reason or way how men ruin themselves is			
by ignorance,	122.	want of the saving means of knowledge,	
124.	want of faithfull Ministers,		125
Wicked men are afraid to see their own miseries,			126
Ten wayes how wicked and profane men deceive themselves			
in their spirituall estates, by seeing themselves through false			
glasses.			127
How the finer sort of men deceive themselves,			128
Seven distempers in the minde whereby the finer sort of men			
are deceived, 1 Arrogancy,	p. 129.	2. Obstinacy,	p. 131
3. Obscurity,	p. 133.	4. Security,	p. 135.
5. Impiety,	p. 136.	6. Idolatry,	p. 139.
7. Error.	In the understanding in five par-		
ticulars, 1 In judging troubles of mind,	p. 143.	2 In judg-	
ing striving of conscience,	144.	3 In judging of since-	
rity of heart,	p. 146.	4 In judging Gods love,	p. 147.
5 In	judging the power of sin.		149
How false peace is bred in the soul four severall wayes, 1 By Sa-			
tan,	p. 151.	in 5 particulars, 1 By his removing those sins that	
trouble the conscience,	p. 152.	2 By liberty in sin,	p. 153.
3 By	unlawfull use of lawfull things,	p. 154.	4 By giving the
soul rest and sleep,	p. 155.	5 By faire promises of heaven,	156
Secondly, by flattering and false teachers,			156
Thirdly, by a false spirit, five severall wayes,			157
Fourthly, by a false applying the promises,			161
Corruptions and distempers of the will, a 3d cause or way how			
men deceive themselves, three wayes,			161
		The	

The Contents.

<i>The second generall reason or way how men ruine themselves, is carnall Security,</i>	163
<i>Reasons of Security discovered in ten particulars,</i>	164
<i>An exhortation to awake out of Security,</i>	172
<i>Instructions how to get a broken heart.</i>	173
<i>The third generall reason or way how men ruine themselves, is carnall Confidence, whereby men seeke to save themselves by resting in their own duties and performances,</i>	175
<i>Wherein mens resting in duties appears, shewed at large in ten particulars,</i>	176
<i>Four reasons given why men rest in their duties,</i>	186
<i>The great danger in resting upon duties,</i>	188
<i>Signs of a mans resting in duties shewed at large in six particulars,</i>	189
<i>The insufficiency of duties to save a man,</i>	195
<i>Good duties not to be cast off but our resting in them,</i>	197
<i>The true end of our good duties, and why we must performe them,</i>	198
<i>Good duties are the means by which we come to Christ,</i>	ibid.
<i>Good duties are the evidences of Gods love to us in Christ,</i>	199
<i>Good duties honour God and Christ, being used,</i>	200
<i>The fourth generall reason or way how men ruine themselves is, Presumption or false faith.</i>	201
<i>The difficulty of converting presumptuous and confident men,</i>	202
<i>A true and precious faith is got at a high rate.</i>	203

The Contents of the Additions.

<i>The Saints Jewel shewing how to apply the promises,</i>	207
<i>The Doctrine, That God made many promises to his people. ibid. Three Reasons why,</i>	208
<i>A Use of triall, 210. A Use of comfort,</i>	212
<i>Seve-</i>	

The Contents.

<i>S</i> everall Objections answered,	213
<i>The</i> perpetuity of Gods love to his people,	216
<i>A</i> Use of terrour to the wicked,	217
<i>Men</i> in their naturall condition are under the curse.	218
<i>Their</i> blessings are curses, p. 219. <i>The</i> neglect of duties a double sin, 220. <i>Death-bed</i> repentance dangerous,	221
<i>A</i> Use of exhortation, to lay hold on the Promises, with severall encouragements thereto,	222
<i>The</i> safety of beleeving, with five Impediments and five Helps,	225
<i>The</i> Souls invitation to <i>I</i> esus Christ.	228
<i>Christ</i> compared to a Suter in severall particulars,	229
<i>The</i> Doctrine, That <i>Christ</i> desireth to be a Suter and a reall speeder to every soule, 231 <i>Two</i> signes thereof,	232
<i>Objections</i> answered; <i>Three</i> Reasons of <i>Christ</i> s love to the soul,	234
<i>A</i> Use of exhortation to desire the marriage and injoyment of <i>Christ</i> , the necessity thereof,	239
<i>The</i> transcendent excellency of <i>Christ</i> , the dignity of his birth and education.	240
<i>His</i> great portion and comlineffe,	241
<i>His</i> love to his Spouse, 242 <i>Severall</i> objections answered, 243	243
<i>What</i> we are to doe if we marrie <i>I</i> esus Christ,	244
<i>Our</i> benefits by marrying of <i>Christ</i> shewed in five particulars.	245

Another Booke published by Mr. Thomas Sekepheard
called *The Sound Beleever.*



An Introduction to the WORK.

THE knowledge of Divinity is necessary for all sorts of men, both to settle and establish the good, and to convert and fetch in the bad. Gods Principles pull down Satans false Principles set up in mens head; loved and beleaved with mens hearts, and defended by their tongues; whilst strong holds remain unshaken, the Lord Jesus is kept off from conquering of the soul.

Now spirituall truths are either such as tend to enlarge the understanding, or such as may work chiefly upon the affections. I pass by (in this knowing Age) the first of these, and (being among a people whose hearts are hard enough) I begin with the latter sort: For the *understanding* although it may literally, yet it never savingly entertains any truth, untill the *affections* be there-with smitten and wrought upon.

I shall therefore here prosecute the unfolding of these Divine Principles.

First, that there is one most glorious God.
Second-

The principal heads insisted upon.
I.

The Introduction.

2.

Secondly, that this God made all Mankind at first in *Adam* in a most glorious estate.

3.

Thirdly, that all Mankinde is *now* fallen from that estate, into a bottomelesse gulf of sin and misery.

4.

Fourthly, that the Lord Jesus Christ is the only means of redemption out of this estate.

5.

Fifthly, that those that are saved out of this wofull estate by Christ, are *very few*, and that these few are saved with much difficulty.

6.

Sixthly, that the greatest cause why so many dye, and perish in this estate, is from *themselves*: either

1. By reason of their *bloudy ignorance*, they know not their misery: or

2. By reason of their *carnall security*, they feel not, they groan not under their sin and misery.

3. By reason of their *carnal confidence*, they seek to help themselves out of their misery by their own duties, when they see or feel it: or

4. By reason of their *False Faith*, whereby they catch hold upon, and trust unto the merits of Christ too soon, when they see and feel they cannot help themselves.



THE
SINCERE
CONVERT.

Discovering the small number
of true B E L I E V E R S.

CHAP. I.

*That there is a God, and this God is most
glorious.*

Exod. 33. 18.

I beseech thee shew me thy glory.



His is the first Divine Truth, and
there are these two parts con-
siderable in it.

1. That there is a God.
2. That this God is *most glorious*.

I will begin with the first part, and prove
(omitting many Philosophicall Arguments)
that there is a God, *a true God*: for every
Nation almost in the world, untill Christs
coming, had a severall God. Some wor-
shipped

The first
Principle.

There is a
God.



Plin lib. i.

Nat. Hist.

Rom. i.

God the
Being of
Beings.

Sin blows
out the
light of
Nature.

shipped the *Sunne*, some the *Moon*, called by *Ezekiel*, The *Queen of heaven*, which some made Cakes unto: Some the whole *Heavens*, some worshipped the *fire*, some the *brute beasts*, some *Baal*, and some *Moloch*. The *Romans* (saith *Varro*) had 6000. gods: who imprisoning the light of nature, were given up to sinnes against nature, either to worship *Idols* of mans invention, as the ignorant: or *GOD* and *Angels* in those *Idols*, as the learned did: but these are all false Gods.

I am now to prove that *there is one true God*, the Being of Beings; or the first Being. Although the proving of this point seems needlesse, because every man runs with the cry, and saith *there is a God*; yet few thoroughly beleieve this point. Many of the children of God, who are best able to know mens hearts, because they *only* study their hearts, feel this temptation, *Is there a God?* bitterly assaulting them sometimes. The *Devill* will sometimes undermine, and seek to blow up the strongest walls and bulwarks. The light of Nature indeed shews, that *there is a God*; but how many are there, that by foul sins against their conscience, blow out and extinguish almost all the light of Nature? And hence though they dare not conclude, because they have some light, though dimme; yet if they saw their heart, they might see it secretly, suspect and questi-

on,

on, *whether there be a God*: but grant that none questions this truth, yet we that are builders, must not fall to a work without our maine props, and pillars: It may appear therefore that there is a God, from these grounds.

First, *From the works of God, Rom. 1. 20.* When we see a stately house, although we see not the man that built it, although also we know not the time when it was built, yet will we conclude thus, Surely some wise Artificer hath been working here: can we, when we behold the stately theater of Heaven and Earth, conclude other, but that the finger, armes, and wisdom of God hath been here, although we see not him that is invisible, and although we know not the time when he began to build? Every creature in Heaven and Earth is a loud preacher of this truth: Who set those candles, those torches of heaven on the table? Who hung out those Lanthorns in heaven to enlighten a dark world? Who can make the statue of a man, but one wiser then the stone out of which it is hewne? Could any frame a man, but one wiser and greater than man? Who taught the Birds to build their nests, and the Bees to set up and order their commonwealth? Who sends the Sun post from one end of heaven to the other, carrying so many thousand blessings to so many thousands of people and kingdomes? What power of

There is a
God.



The first
ground to
prove a
God.

There is a
God.



The 2.
ground to
prove a
God.

It is the
word of
God that
quickens
the dead.

The third
ground to
prove a
God.

man or Angels can make the least pile of grass, or put life into the least flie, if once dead? There is therefore a power above all created power, which is God.

Secondly, *From the word of God*; There is such a Majesty stirring, and such secrets revealed in the word, that if men will not be wilfully blind, they cannot but cry out, *the voice of God, and not the voice of man*. Hence Calvin undertakes to prove the Scripture to be the word of God, by reason, against all Atheists under heaven. Hast thou not thought sometimes at a Sermon, the Minister hath spoken to none but thee, and that some or other hath told the Minister what thou hast said, what thou hast done, what thou hast thought? now that word which tels thee the thoughts of thy heart, can be nothing else but the word of an all-seeing God, that searcheth the heart.

Again, that word which quickneth the dead, is certainly Gods word, but the word of God ordinarily preached, *quickneth the dead*, it maketh the blind to see, the dumb to speak, the deaf to hear, the lame to walk, those that never felt their sins to load them, to mourn, those that never could pray, to breath out unutterable groans and sighes for their sins.

Thirdly, *From the children begotten of God*. For we may read in mens foreheads, as soon as ever they are born, the sentence of death; and

and we may see by mens lives what hellish hearts they have. Now there is a time that some of this monstrous brood of men are quite changed, and made all new; they have new minds, new opinions, new desires, new joyes, new sorrowes, new speeches, new prayers, new lives, and such a difference there is betwixt these and others, that they are hated by others, who loved them well while they loved their sinnes: and whence came this strange change? Is it from themselves? No; for they hated this new life, and these new men once themselves. Is it because they would be credited thereby? No; it is to be hated of father, mother, friends, and maligned every where. Is it out of simplicity, or are their brains grown crazie? They were indeed once fools, and I can prove them all to be *Solomons* fools: but even simple men have been known to be more wise for the world, after they have been made new. But lastly, is it now from a slavish fear of hell, which works this alteration? Nothing lesse; they abhorre to live like slaves in *Bridewell*, to do all for fear of the whip.

Fourthly, *From Gods Register, or Notary, which is in every man; I mean, the Conscience of man*; which telleth them there is a God: and although they silence it sometimes, yet in time of thunder, or some great plague, as *Pharaoh*, or at the day of death, then they are near Gods Tribunal, when they ac-

There is a
God.



Joh. 3. 3.

The 4
ground to
prove a
God.

There is a
God.



knowledge him clearly. The fearfull terrors of conscience prove this, which like a Bailiffe arrests men for their debts; *Ergo*, there is some Creditor to set it on; sometimes like a hangman it torments men, *Ergo*, there is some strange Judge that gave it that command. Whence arise these dreadfull terrors in men? Of *themselves*? No surely, all desire to be in peace, and so to live and sleep in a whole skinne. Comes it from *Melancholy*? No; for *Melancholy* comes on by degrees: these terrors of conscience surprise the soul suddenly at a Sermon, suddenly after the Commission of some secret foul sinne. Again, melancholy sadnesse may be cured by Physick; but many Physitians have given such men over to other Physitians. Melancholy sadnesse may be born, *but a wounded spirit who can bear*? Thus you see that *there is a God*.

Object.

Object. Who ever saw God, that every one is thus bold to affirm that there is a God?

Ans.

Ans. Indeed his face never was seen by mortall man, but his backparts have been seen, are seen, and may be seen by all the world, as hath been proved.

Object.

Object. All things are brought to passe by second causes.

Ans. 1.

Ans. 1. What though? Is there no Master in the House, because the Servants do all the work? This great God maintains state by doing all by the creatures subjection;

on; yet sometimes we may cry out in beholding some speciall pieces of his administration, Here is the finger of God.

2. What though there be such confusion in the world, as that shillings stand for pence, and counters stand for pounds, the best men are bought and sold at a low rate, and worst men prized and preferred; yet if we had eyes to see and conceive, we should see an harmony in this discord of things. God is now like a wise Carpenter, but hewing out his work. There is a lumber and confusion seemingly among us, let us stay till the day of judgement, and then we shall see infinite wisdom in fitting all this for his own glory, and for the good of his people.

Object. But if there be a God, why hears he not his peoples Prayers? why doth he forget them when they have most need of him?

Answer; *Noah's Dove* returns not presently with an Olive-branch of peace in his mouth. Prayer sometime that speed well return not presently, for want of company enough to fetch away that abundance of mercy which God hath to give. The Lord ever gives them their asking in money or money-worth, in the same thing or a better. The Lord ever gives his importunate beggars their desires, either in pence by little and little, or by pounds; long he is many

B 4 times

There is a God.



Ans. 2.

Object.

Ans.

There is a
God.



Use. I.

A discove-
ry of A-
theisme.

times before he gives, but payeth them well for their waiting.

This is a use of *reproof* to all *Atheists* either in *opinion* or *practise*.

First, in *opinion*; such as either conclude, or suspect there is no God. Oh blasphemous thoughts! Are there any such men? Men! nay beasts, nay Devils, nay worse than Devils, for they *beleeve and tremble*. Yet *the fool hath said in his heart, there is no God*, Psal. 14. 1. Men that have little heads, little knowledge, without hearts, as scholars sometimes of weak brains, being guided only by their books, seeing how things come by second causes, yet cannot raise their dull thoughts to the beholding of a first cause. Great Politicians are like children, alwayes standing on their heads, and shaking their heels against heaven; these think religion to be but a piece of policy, to keep people in awe: profane Persons desiring to goe on in sinne, without any rub or check for sinne, blow out all the light of nature, wishing there were no God to punish, and therefore willing to suspect and scruple that not to be which indeed is. Those also that have sinned secretly, though not openly against nature, or the light of conscience: God smites men for incest, Sodomy, self-pollution, with dismall blindness. Those also that are notorious worldlings, that look no higher than their barns, no further

further than their shops : the world is a pearl in their eye ; they cannot see a God.

Lastly, I suspect those men that never found out this thief, this sin, that was bred and born with them, nor saw it in their own hearts, but there it lies still in some dark corner of their souls, to cut their throats : these kind of men sometimes suspect there is no God. O! this is a grievous sinne ; for if no God no Heaven, no Hell, no Martyrs, no Prophets, no Scriptures. Christ was then a horrible liar, and an Impostor. Other sins wrong and grieve God, and wound him, but this sin stabs the very heart of God, it strikes at the life, and is (as much as lies in sinfull man) the death of God : for it saith, *There is no God.*

Secondly, this reproveth Atheists in *practice*, which say there is a God, and question it not, but in works they deny him. He that plucks the King from his Throne, is as vile as he that saith, he is no King. These men are almost as bad as Atheists in opinion. And of such dust-heaps we may find in every corner, that in their practice deny God, men that set up other Gods in Gods room, their *wealth*, their *honour*, their *pleasure*, their *backs*, and *bellies* to be their gods : men that make bold to do that against this true God, which Idolaters dare not doe against their Idoll gods, and that is, continually to wrong this God ; Men that seek

There is a
God.



If no God,
no heaven
nor hell.

A second
reproof to
Atheists.

There is a
God.



Use 2.

seek not for all thy want by prayer, nor return all back again to God by praise.

A second use is, *for Exhortation.* O labour to see and behold this God. Is there a God, and wilt thou not give him a good look? O passe by all the rivers, till thou come to the spring-head; wade through all creatures, untill thou art drowned, plunged, and swallowed up with God. When thou seest the Heavens say, Where is that great Builder that made this? When thou hearest of mutations of Kingdomes; say, Where is the Lord of Hosts, the great Captain of these Armies? When thou tastest sweetness in the creature, or in Gods Ordinances, say, Where is sweetnesse it self, beauty it self? Where is the sea of these drops, the Sun of these beams? Oh! that men saw this God; it's heaven to behold him: thou art then in a corner of Hell, that canst not, dost not see him, and yet what is lesse known than God? Me thinks, when men heare there is a God about them, they should lie groveling in the dust, because of his glory: If men did see him, they would speak of him; Who speaks of God? Nay, men cannot speak to God; but as beggers have learned to cant, so many a man to pray. Oh men see not God in prayer, therefore they cannot speak to God by prayer. Men sin, and God frowns, (which makes the Devils to quake) yet mens hearts shake not, because they see him not.

Use

Use 3. Oh make choice of this God as thy God. What though there be a God, if it be not thy God, what art thou the better? down with all thy Idoll gods, and set up this God. If there be any creature that ever did thee any good, that God set not a work for thy good, love that, thin on that as thy God. If there be any thing that can give thee any succour on thy deathbed, or when thou art departed from this world, take that to be thy God. Thou mightst have been born in *India* and never have heard the true God, but worshipped the Devill for thy God: O therefore make choice of him alone to be thy God; give away thy self wholly and for ever to him, and he will give away his whole self everlastingly unto thee. Seek him weeping, and thou shalt find him. Bind thy self by the strongest oathes and bonds in Covenant to be his, and he will enter into covenant with thee, and so be thine,

Jer. 50. 3, 4, 5.

The fourth use is, an use of *comfort* to them that forsake all for this God: thou hast not lost all for nought, thou hast not cast away substance for shadowes, but shadowes for somewhat. *Prov. 8. 18.* When all comfort is gone, there is a God to comfort thee. When thou hast no rest here, there is a God to rest in: when thou art dead, he can quicken thee; when thou art weak, he is strong; and when friends are gone, he will be a sure one to thee.

Thus

There is a God.



Use 3.
Make
choyce of
God for
thy God.

Use 4.

There is a
glorious
God.



Thus much of the first part of this doctrine, or divine Truth, that *there is a God*: Now it followeth to shew you that this God is a *most glorious God*, and that in four things he is glorious.

1. In his *Essence*.

2. In his *Attributes*.

3. In his *Persons*.

4. In his *Works*.

1. Gods
Essence.

1. He is Glorious in his *Essence*. Now what this Glory is, no man or Angell hath, doth, or ever shall know; their cockle-shell can never comprehend this Sea; he must have the wisdom of God, and so be a God, that comprehendeth the *Essence* of God: but though it cannot be comprehended what it is, yet it may be apprehended, that it is incomprehensible and glorious; which makes his glory to be the more admired, as we admire the lustre of the Sun the more, in that it is so great we cannot behold it.

2. Gods
Attributes

2. God is glorious in his *Attributes*, which are those divine perfections whereby he makes himself known unto us. Which *Attributes* are not qualities in God, but natures. Gods *wisdom* is God himself, and Gods *Power* is God himself, &c. Neither are they divers things in God, but they are divers only in regard of our understanding,

and in regard of their different effects, on different objects. God punishing the wicked, is the justice of God; God compassionating the miserable, is the mercy of God.

Now the Attributes of God, omitting curious divisions, are these:

1. He is a *Spirit*, or a spirituall God, *John* 4. 24. therefore abhorres all worship, and all duties performed without the influence of the Spirit; as to confesse thy sins without shame or sorrow, and to say the Lords Prayer without understanding, to hear the Word that thou mayest only know more, and not that thou mayest be affected more; oh these carcases of holy duties are most odious sacrifices before God.

2. He is a *living God*, whereby he liveth of himself, and gives life to all other things. Away then with thy dead heart to this principle of life to quicken thee, that his Almighty power may pluck thee out of thy Sepulchre, unloose thy grave-cloathes, that so thou mayest live.

3. He is an *infinite God*, whereby he is without limits of being, *2 Chron.* 6. 18. Horrible then is the least sinne that strikes an infinite great God, and lamentable is the estate of all those with whom this God is angry: thou hast infinite goodnesse to forsake thee, and infinite power and wrath to set against thee.

4. He is an *Eternall God*, without beginning

There is a glorious God.

An explanation of Gods attributes.

1. A spirituall God.

2. A living God.

3. An infinite God.

4. An eternall God.

There is a
glorious
God.



5. An All-
sufficient
God.

God is
joy in sad-
nesse.

ning or end of being, *Psal.* 80. 1. Great therefore is the folly of those men that preferre a little short pleasure before this eternall God, that like *Esau* sell away an everlasting inheritance for a little pottage, for a base lust and the pleasure of it.

5. He is an *All-sufficient God*, *Gen.* 17. 1. What lack you therefore, you that would faine have this God, and the love of this God, but you are loath to take the pains to find him, or to be at cost to purchase him with the losse of all? Here's infinite, eternall present sweetnesse, goodnesse, grace, glory and mercy to be found in this God. Why post you from mountain to hill, why spend you your money, your *thoughts*, *time*, *endeavours*, on things that satisfie not? Here is thy resting place. Thy cloathes may warm thee, but they cannot feed thee; thy meat may feed thee, but cannot heal thee; thy Physick may heal thee, but cannot maintain thee; thy money may maintain thee, but cannot comfort thee, when distresses of conscience, and anguish of heart come upon thee, this God is joy in sadnesse, light in darknesse, life in death, Heaven in Hell. Here is all thine eye ever saw, thine heart ever desired, thy tongue ever asked, thy mind ever conceived. Here is all light in this Sun, and all water in this Sea, out of whom as out of a Crystill fountain, thou shalt drink down all the refined sweetnesse of all creatures

tures in heaven and earth for ever and ever. All the world is now seeking and trying out themselves for rest, here only it can be found.

6. He is an *omnipotent God*, whereby he can do what ever he will: yeeld therefore, and stand not out in the sinfull or subtle close maintenance of any one sin against this God so powerfull, who can crush thee at his pleasure.

7. He is an *all-seeing God*: Hee knowes what possibly can be or may be known: approve thy self therefore to this God onely in all thy wayes. It's no matter what men say, censure or think of thee. It's no matter what thy fellow actours on this stage of the world imagine. God is the great Spectator that beholds thee in every place: God is thy Spie, and takes compleat notice of all the actions of thy life; and they are in print in heaven, which that great Spectator and Judge will open at the great day, and read aloud in the ears of all the world. Fear to sin therefore in secret, unlesse thou canst find out some dark hole where the eye of God cannot discern thee. Mourn for thy secret neglect of holy duties, mourn for thy secret hypocrisie, whoredome, profanenesse, and with shame in thy face come before this God for pardon and mercy. Admire and wonder at his patience, that having seen thee, hath not damned thee.

8. He is a *true God*; whereby he means

There is a glorious God.



6. An omnipotent God.

7. An All-seeing God.

8. A true God.

There is a
glorious
God.



9. An holy
God.

13. A just
and mer-
ciful God.

to doe as he saith. Let every childe of God therefore know to his comfort, that whatever he hath under a *promise*, shall one day be all made good: and let all wicked men know, whatever threatning God hath denounced, whatsoever arrowes are in the bow-string, will one day flie and hit, and strike deep, and the longer the Lord is a drawing, the deeper wound will Gods arrow (that is, Gods *threatning*) make.

9. He is *an holy God*: Be not ashamed therefore of holinesse, which if it ascend above the common strain of honesty, the blind and mad world accounts it madnesse. *If the righteous*, that is, those that be most holy, be scarcely saved, *where shall the ungodly and the sinner appear?* 1 Pet. 4. 18. Where? Not before Saints nor Angels, for holinesse is their trade; Not before the face of the Man Christ Jesus, for holinesse was his *meat and drink*; Not before the face of a blessed God, for holinesse is his Nature; Not in heaven, for no unclean thing crawles there; they shall never see God, Christ, Saints, Angels, or Heaven, to their comfort, that are not holy: wear therefore that as thy crown now, which will be thy glory in heaven, and if this be *to be vile*, be more vile.

10. He is a *just and mercifull God*; just in himself, and so will punish all sinne: mercifull in the face of Christ, and so will punish no sinne, having already borne our punishments

nishments for them. A just God against a hard-hearted sinner, a mercifull God towards an humble sinner. God is not all Mercy, and no Justice, nor all Justice, and no Mercy. Submit to him, his mercy embraceth thee. Resist him, his Justice pursues thee. When a childe of God is humbled indeed, commonly hee makes God a hard-hearted cruell God; loath to help; and saith, Can such a sinner be pardoned? A wicked man that was never humbled, makes God a God of clouts, one that (howsoever he speaks heavie words, yet he is a mercifull God, and) will not doe as he saith, and he finds it no difficult work to beleieve the greatest sinne may be pardoned: conceive therefore of him as you have heard.

There is a glorious God.



Thirdly, God is glorious in his *Persons*, which are three, *Father* begetting, *Son* begotten, and the *holy Ghost* the third person proceeding. Here the *Father* is called the *Father of glory*, Eph. 1. Christ is called the *Lord of glory*, 1 Cor. 2. and the Spirit is called the *Spirit of glory*, 1 Pet. 4. the Father is glorious in his great work of *Election*; the Son is glorious in his great work of *redemption*; the holy Ghost is glorious in his work of *application*; the Father is glorious in chusing the house, the Son is glorious in buying the House, the Spirit is glorious in dwelling in the House, that is, the heart of a poor lost sinner.

3. God is glorious in his persons.

4. He is glorious in his *works*, in his

C

works

There is a
glorious
God.

4. God is
glorious in
his works.

The end
of the first
Principle.

The 2.
Principle.

Doct. 1.

works of *Creation*, and in his works of *Providence* and *government*: wonder therefore that he should so vouchsafe to look upon such worms, such dunghills, such Lepers as we are, to provide, protect, to slay his Son, to call, to strive, to wait, to give away himself and all that he is worth, unto us; O fear this God when you come before him. People come before God in prayer, as before their fellowes, or as before an Idoll. People tremble not at his voice in the word. A King or Monarch will be served in State, yet how rudely, how slovenly do men goe about every holy duty? Thus much of the first principall head, *that there is one most glorious God.* Now we are to proceed to the second.

CHAP. II.

That this God made all mankind at first in a most glorious and happy estate, like unto himself.

For the opening of which assertion I have chosen this Text, *Eccles. 7. 29. God made man righteous*; which clearly demonstrates,

That God made all mankind at first in Adam, in a most glorious, happy, and righteous estate; Man when he came first out of Gods Mint, shined most glorious. There is a marvellous glory in all creatures, (the servants

servants and household-stuffe of man) therefore there was a greater glory in man himself, the end of them. God calleth a Parliament, and gathers a Councell when man was to be made; and said, *Come let us make man in our own Image*; as though all the wisdom of the Trinity should be seen in the creation of man.

Wherein did the glory and blessednesse of man appear?

In the impression of Gods Image upon him, *Gen. 1. 26.* Can there be any greater glory for a *Joseph*, for a subject, than to be like his Prince?

What was the Image of God?

The Schoolemen and Fathers have many curious (yet some necessary) though difficult questions about this. I will omit all theirs, and tell you only what is the Apostles judgement, *Col. 3. 20.* out of which this generall description of Gods Image may be thus gathered; "It is mans perfection of holinesse resembling Gods admirable holinesse, whereby only man pleaseth God.

For, all other inferiour creatures, did carry the marks and footsteps of Gods Power, *Wisdom, Goodnesse*, whereby all these attributes were seen. One of the most perfect Attributes, his *Holinesse*; he would have men only appear *in*, and be made manifest by *man*, his best inferiour creature, as a Kings wisdom and bounty appears in

C 2. mana-

Man made in a blessed estate.

The creatures; mans Servants.

Object.

Ans.

Object.

Ans.

Eph 4. 4.
23.
The Image of God in man.

Man made
in a blef-
sed estate.



1. In mans
understan-
ding.

managing the affairs of all his Kingdome; but his Royall, Princely, and most eminent perfections appear in the face and disposition of his Son, next under him. But more particularly this Image of God appeared in these four particulars.

1. In mans *Understanding*: this was like unto Gods. Now *Gods Image* here chiefly consisted in this particular, *viz.* As God saw himself, and beheld his own infinite endlesse glory and excellency; so man was privy to Gods excellency, and saw God most gloriously; as *Moses*, though a sinfull man, saw him face to face, much more *Adam*, a perfect man; God loving man, could do no less then reveal himself to man.

2. In mans
affections.

2. In his affections: the Image of God chiefly appeared in two things:

First, as God seeing himself, loved himself: so *Adam* seeing God, loved this God more than the World, more than himself. As Iron put into the fire, seems to be nothing but fire: so *Adam* being beloved of God, was turned into a lump of love, to love God again.

Prov. 8.

Secondly, as God delighted in himself: so did *Adam* delight in God, tooke sweet repose in the bosome of God. Me thinks I see *Adam* rapt up in continuall extasies, in having this God.

3. In mans
will.

3. In his will: the Image of God chiefly appeared in two things:

First,

First, as God only willed himself, as his last end: so did *Adam* will God, as his last end, not as man doth now.

Secondly, as God willed nothing but good; so did *Adam* will nothing (though not immutably) but good, for Gods will was *his*.

4. In *his life* Gods Image did appear thus: that even as God, if he had assumed mans nature, would have lived outwardly; so did *Adam*: for God would have lived according to his own will, law, and rule: so did *Adam*, *Adams* body was the Lanthorne through which Holinesse like a lamp burning in his heart, shined; this was Gods Image, by means of which (as it is said in the description) he pleas'd God: similitude being the ground of love: and hence God did most dearly love him, and highly honour him to be Lord over all creatures, no evill (continuing in that estate) could hurt him; here was no sorrow, no sickness, no tears, no feares, no death, no hell, nor ever should have been, if there he had stood.

Object. How was this estate ours?


Ans. As Christs righteousness is a *Beleevers* by imputation, though he never performed it himself: so *Adams* righteousness and Image was imputed to us, and accounted ours; for *Adam* received our stock or Patrimony to keep it for us, and

Man made in a blessed estate.



4. In mans life.

Man made
in a blef-
sed estate.



Use 1.
The na-
ture of sin.

Use 2.
God may
curse a
man if he
keep not
the law.

Use 3.
Man hath
cause to
lament.

to convey it to us. Hence he proving Bankrupt, we lost it. But we had it in his hands, as an *Orphan* may have a great estate left him, though he never receive one penny of it from him that was his *Guardian*, that should have kept it for him, and conveyed it to him.

Here see the horrible nature of sin, that plucks man down by the ears from his throne, from his perfection, though never so great. *Adam* might have pleaded for himself, and have said: Although I have sinned, yet it is but one and the first fault. Lord, behold I am thy first born: Oh pity my poor posterity, who are for ever undone, if thou forgiveest not. Yet see, one sin weighs him down, and all his posterity (as we shall hear) into eternall ruine.

Hence learn, how justly God may require perfect obedience to all the law of every man, and curse him if he cannot perform it; because man was at first made in such a glorious estate, wherein he had power given him to *please God perfectly*: God may therefore require this debt of perfect obedience. Now man is broke and in prison, in hell must he lye for ever, if he cannot pay Justice every farthing, because God trusted him with a stock, which if he had well improved, he might have paid all.

See what cause every man hath to lament his

his miserable estate he is now fallen into. For beggars children to live Vagrants and poor, is not so lamentable as for a great Princes children to become such; one never in favour with the Prince, grieves not as he doth that was once in favour, but now cast out. Man is now rejected of God, that was beloved of God: he is now a runnagate up and down the earth, that was once a Prince and Lord of all the world. This is one aggravation of the damns sorrows; Oh the hopes, the means, the mercies that once I had! Can these, do these lament for the losse of their bare hopes and *common* mercies? Lord, what hearts then have men that cannot, doe not, that will not lament the losse of such *speciall high favours* now gone, which once they had? It is said, that those that saw the glory of the first Temple wept, when they saw the glory of the second, and how inferiour it was to the first. You that either have the Temple of God begun to be repaired in you, or not begun at all, Oh think of the Temple burnt, the glory of God now vanished and lost.

This speaks comfort to all Gods people. If all *Adams* posterity were perfectly righteous in him, then thou that art of the bloud Royall, and in Christ, art perfectly righteous in him much more, in as much as the righteousness of the second *Adam* exceeds the first, so art thou more

C 4

happy

Man made
in a blef-
sed estate.



Man be-
fore his
fall was a
Prince and
Lord over
the world.

Use 4.
Comfort
to Gods
people.

Man made
in a blef-
sed estate.



Use 5.

A three-
told repre-
hension.

Men for
shame of
the world,
are afraid
to enter
upon re-
ligious
courses.

happy, more holy in the second *Adam*, than ever the first in himselfe was; he might lose all his righteousness, but the second *Adam* cannot, hath not; so that if Christ may be damned, then thou maiest, else not.

This likewise reproveth three sorts of people.

1. Such as are ashamed of holinesse. Lord, what times are we fallen into now! The Image of God, which was once mens glory, is now their shame; and sin, which is mens shame, is now their glory. The world hath raised up many false reports of holy courses, calling it folly and precisenesse, pride, hypocrisie, and that whatsoever shewes men may make, they are as bad as the worst, if their sins were writ in their foreheads. Hence it cometh to passe, that many a man, who is almost perswaded to be a *new man*, and to turn over a new leaf, dares not, will not, for shame of the world, enter upon religious courses. What will they think of me then? (saith he) men are ashamed to refuse to drinke healths, and hence maintain them lawfull. Our gallants are ashamed to stay a mile behind the fashion: hence they will defend open and naked breasts, and strange apparell as things comely. O time-servers! that have some *conscience* to desire to be honest, and to be reputed so, yet conform them-

themselves to all *companies*; if they hear others swear, they are ashamed to reprove them; they are ashamed to enter the lists of holy discourse in bad company, and they will pretend discretion, and we must not cast pearls before swine; but the bottom of the business is, they are ashamed to be holy. Oh fearfull! Is it a shame to be like God? O sinfull wretches! It's a credit to be any thing but religious, and with *many*, religion is a shame. I wonder with what face thou dar'st pray, or with what look thou wilt behold the Lord of glory, at the last day, who art ashamed of him now, that will be admired of all men, Angels and Devils then? Doest thou look for wages from Christ, that art ashamed to own Christ, or to wear his Livery?

2. It reproveth them that hate holiness, which is more then to be ashamed of it.

3. It reproveth them that content themselves with a certain measure of holiness. Perfect holiness was *Adams* Image whereby *he pleased God*, and shall a little holiness content thee?

Now there are these three sorts of them.

1. The *Formalist*, who contents himself with some holiness, as much as will credit him.

The form and name of Religion is *honos*, honour sometimes; but the power and practice of it is *onus*, a burden; hence men take

Man made
in a blest
estate.



Men that
content
themselves
with a cer-
tain mea-
sure of
holiness
and go no
further.

Man made
in a blef-
sed estate.




Formall
men con-
form to
the com-
pany they
keep.

take up the first, and shake off the second. And indeed the greatest part take up this course, if they have no goodnesse, they should be the shame, scorn, and table-talk of the times; therefore every man will for his honours sake have this *form*. Now this form is according to the mould wherein he is cast: If his acquaintance be but civill, he will be like them; if they be more exact, as to *pray, read, conferre*, he will not stay one inch behinde them. If to be better than his companions, to bear the bell before them will credit him, he will be so whatever it cost him; but yet he never will be so exact in his course as to be hated for it, unlesse he perceives the hatred he contracts from some men shall be recompensed with the more love and credit by other men. He disguiseth himself according to the places or company he comes into. King *Jeash* was a good man so long as *Jehoiada* the Priest lived. If a little Religion will serve to credit men, that shall serve for that time; if more in another place, you shall then have them commending good men, good Sermons, good Books, and drop forth two or three good sentences; what will they think of him then? they cover themselves over with these Figleaves of common honesty, to cover their nakednesse; they bait all their courses over with *honesty*, that they may catch, for they fish only

only for credit. One may trap these people thus : Follow them in their private houses, there is *worldlinesse*, *passion*, *loosenesse*; and to their private chambers, there they ordinarily neglect or shuffle over duties to their private vain thoughts. In this Tying-house you shall then see these *stage-players*, their shop-windowes are shut, here no honesty is to be seen scarce, because their gain, their respect comes not in at this door where none beholds them; let either Minister, or any faithfull friend search, trie, discover, accuse and condemne these men as rotten (though guilded) posts, as unsound hollow hearted wretches, their hearts will swell like toads, and hisse like snakes, and bark like dogs against them that thus censure them, because they rob them of their god they served, their gain is gone.

2. *The guilty self-condemned sinner*, that goes further then the Formalist and contents himself with so much holinesse as will quiet him, and hence all the heathen have had some religion, because they had some conscience to trouble them. This man, if he hath lived in foul sinnes, and begins to be wrackt and troubled for them, he will then confesse and forsake those roaring sinnes; but how? As a Dog doth his meat, not because he hates his carrion, but because he fears the cudgell; he performs holy duties, not because he will-use them, but

Man made in a blessed estate.


The Formalists shuffling in Gods duties.

Rom. 12.

Many men leave their sinnes for fear of the punishment, not because they hate their sins.

Man made
in a blef-
sed estate.



III.

Ezek. 33.
10.

Many men
labour for
just so
much ho-
lineſſe as
will ſave
them.

but becauſe he muſt uſe them, there is no quiet eſſe. If *Conſcience* be ſtill, he omits duties: if *Conſcience* cry and ſtir, he falls to duties, and ſo hath his good mood, as *Conſcience* hath his fits. They boalt and crow over hypocrites, becauſe the holineſſe they have is not a bare ſhew; No, but it is to ſtop thy *Conſcience*, and only to quiet the clamors of that. Thou doſt bribe, and ſo quiet (the Bailiffe) thy *Conſcience*, by thy *praying*, *hearing*, and *ſorrowing*, but *GOD* thy Judge hath heavie things to lay to thy charge, before whom thou ſhalt ſhortly with dread appear.

3. *The pining and devout hypocrite*, that being purſued with the fear of hell, goes further, and labours for juſt ſo much holineſſe as will ſave him only and carry him to heaven at laſt. Hence the young man in the *Gospell* came with that great queſtion to *Chriſt*, which many unſound hearts come with to Miniſters now, *What he ſhould do to inherit eternall life*. Theſe people ſet up ſuch a man in their thoughts to be a very honeſt man, and one doubtleſſe that ſhall be ſaved, and hence they will take him to be their Copie and Sampler, and labour to doe as he doth, and to live juſt as he lives, and to hold opinions as he holds, and ſo hope to be ſaved. They will aſk very inquiſitively, *What is the leaſt meaſure of grace, and the leaſt grain of faith, and the beſt*

best Sermons are not such as humble them most, but such as flatter them, best; wherein they may hear how well good desires are accepted of by God; which if they hear to be of that virtue to save them, *God* shal be served *only* with good desires, and the Devill *in their actions* all their life time.

Thus they make any thing serve for God; they labour not after so much holinesse as will honour Christ, but after just so much, as will beare their charges to heaven, and save themselves. For this is one of the greatest differences betwixt a childe of God and an hypocrite. In their obedience, the one takes up duties out of love to Christ, to have him, and hence hee mourns daily, because Christ is no greater gainer by him: the other out of love to himself, meerly to save his own soul; and hence he mourns for his sinnes, because they may damn him. Remember that place therefore, *1 Cor. 15. ult.*

Lastly, labour to get this Image of *G O D* renewed again. Honest men will labour to pay their debts: this is *Gods debt*. How doe men labour to be in the fashion? better to be out of the world than out of the fashion. To be like God is heavens fashion, angels fashion, and it will be in fashion one day, when the *Lord Jesus* shal appear: then if thou hast the superscription, and Image of the devil, & not the Image of God upon thee, God and Christ

Man made
in a blessed
estate.



Many men
would
have holiness
not
to honour
Christ, but
to bear
their charges
to
heaven.

Ans. 6.
Gods Image must
be renewed.

To be like
God is
the fashion of
Heaven,
and Angels.

Man made
in a blef-
sed estate.

How to
gain the
Image of
God.

I.

II.

Rom. 6. 7.

III.

Christ will never own thee at that day. Labour therefore to have *Gods Image* restored again, and Satans washt out, seek not, as many do, to purchase such and such a grace first: But,

I. Labour to mortifie and subdue that sin which is opposite in thine heart to that grace. First *put off the old man*, and then *put on the new*, Eph. 4.

2. Labour for a melting tender heart for the least sinne. Gold is then only fit to receive the impression when it is tender and is melted; when thine heart is heated therefore at a Sermon, cry out, Lord now strike, now Imprint thine Image upon me.

3. Labour to see the Lord Jesus in his glory. For as wicked men looking upon the evill example of great ones in the world, that will bear them out, grow like them in villany: so the very beholding the *glorious grace in Christ*, this great *Lord of glory* transformeth men into his Image, 2 Cor. 3. 17, 18. As the glasse set full against the Sun, receives not only the beams, as all other darke bodies do, but the Image of the Sunne: So the understanding with open face beholding Christ, is turned into the Image and likenesse of Christ. Men now adaves look only to the best mens lives, and see how they walk, and rest here; O look higher to this blessed face of God in Christ, as thine own. As the application

of

of the seal to the wax, imprints the Image: so to view the grace of Christ, as *all* thine, imprints the same Image strongly on the soul. I come now to the third principall Head in order, which I shall insist upon out of *Rom. 3. 23. All have sinned, and are deprived of the glory of God.*

Man made in a blessed estate.



CHAP. III

That all mankind is fallen by sin from that glorious estate he was made in, into a most wofull and miserable condition.

The third Principle. Mans misery by his fall.

THe Devill abusing the Serpent, and man abusing his own free-will, overthrew *Adam*, and in him all his posterity by sin, *Gen. 3. 1, 2, 3, &c.*

Now mans misery appears in these two things.

1. His misery in regard of sin.
2. His misery in regard of the consequences of sin.

1. His misery in regard of sin appears in these particulars.

1. Every man living is born guilty of *Adams* sinne. Now the justice and equity of *God*, in laying this sinne to every mans charge, though none of *Adams* posterity personally committed it, appears thus:

First, if *Adam* standing, all mankind had stood; then it is equall, that he *falling*, all his posterity should fall. All our estates were

Mans misery in regard of sinne.

3.

Mans misery by his fall.



2.

Men were all in *Adam* as a whole country is in a Parliament.

Adam the head of mankind.

were ventured in this ship: therefore if we should have been partakers of his gains, if he had continued safe, it's fit we should be partakers of his losse too.

But secondly, we are all in *Adam* as a whole Countrey in a Parliament-man; the whole Countrey doth what he doth. And although we made no particular choice of *Adam* to stand for us, yet the Lord made it for us; who being goodnesse it self, bears more good will to man, than he can or could bear to himself; and being Wisdom it self, made the wisest choice, and took the wisest course for the good of man: For this made most for mens safety and quiet; for if he had stood, all fear of losing our happy estate had vanished; whereas if every man had been left to stand or fall for himself, a man would ever have been in fear of falling.

And again, this was the sure way to have all mens states preserved; for having the charge of the estates of all men that ever should be in the world, he was the more pressed to look the more about him, and so to be more watchfull, that he be not robbed, and so undoe and procure the curses of so many thousands against him. *Adam* was the head of mankind, and all mankind naturally are members of that head: and if the head invent and plot treason, and the head practise treason against

against the King or State, the whole body is found guilty, and the whole body must needs suffer. *Adam* was the poysoned root and cistern of all mankinde; now the branches and streams being in the root and spring *originally*, they therefore are tainted with the same poysoned principles. If these things satisfie not, God hath a day coming wherein he will reveal his own righteous proceedings before Men and Angels, *Rom. 2. 4.*

Oh that men would consider this sinne, and that the consideration of it could humble Peoples hearts! If any mourne for sinne, it is for the most part for other foul actuall sinnes, few for this sinne that first made the breach, and began the controversie betwixt God and Man. Next unto the sinne against the *holy Ghost*, and contempt of the *Gospel*, this is the greatest sin that cryeth lowdest in Gods ears for vengeance, day and night, against a world of men. For now mens sinnes are against God in their base and low estates; but this sinne was committed against *Jehovah*, when man was at the top of his preferment. Rebellion of a Traitor on a dunghill, is not so great as of a favourite in Court. Little sinnes against light, are made horrible: no sinne by any man committed, was ever against so much light as *Adam* had. This sinne was the first that ever dis-

D

pleased

Mans misery by his fall.



Use.

The horrible nature of the first sin.

Mans misery by his fall.



The sin of Adam defaced all the Image of God.

The hainousnesse of Adams sin.

1. Apostasie.

2. Rebellion.

3. Unbelief.

4. Blasphemy.

5. Pride.

pleased God. Drunkenesse deprives God of the glory of *Sobriety*; whoring, of *Chastity*; but this sinne darkens the very Sun, defaces all the Image of God, the glory of man, and the glory of God in man; this is the first sinne that ever did thee a mischief. This sinne like a great Captain, hath gathered together all those troops and swarmes of sinnes that now take hold upon thee. Thank this sinne for an hard heart thou so much complaineest of; thank this sinne for that hellish darknesse that overspreads thee. This hath raised Satan, Death, Judgement, Hell, and Heaven against thee.

O consider those fearfull sins that are packt up in this one evill.

1. Fearfull *Apostasie* from God like a Devill.

2. Horrible *Rebellion* against God in joyning sides with the Devill, and taking Gods greatest enemies part against God.

3. Wofull *Unbelief*, in suspecting Gods threats to be true.

4. Fearfull *Blasphemy* in conceiving the Devill (Gods enemy and mans murderer) to be more true in his temptations, than God in his threatenng.

5. Horrible *Pride*, in thinking to make this sin of eating the forbidden fruit, to be a step and a stair to rise higher, and to be like God himself.

6. Fear-

6. Fearfull contempt of God, making bold to rush upon the sword of the threatning secretly, not fearing the plague denounced.

7. Horrible *Vnthankfulnessse*, when God had given him all but one tree, and yet he must be fingering that too.

8. Horrible *Theft*, in taking that which was none of his own.

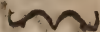
9. Horrible *Idolatry*, in doting upon, and loving the creature more than God the Creator who is blessed for ever.

You therefore that now say, no man can say, black is your eye, you have lived civilly all your dayes, look upon this one grievous sin, take a full view of it, which thou hast never shed one tear for as yet, and see thy misery by it, and wonder at Gods patience, he hath spared thee who wast born branded with it, and hast lived guilty of it, and must perish for ever for it, if the Lord from heaven pity thee not.

But here is not all, consider secondly, every man is born stark dead in sin, *Ephes.*

1. he is born empty of every inward principle of life, void of all graces, and hath no more good in him, (whatsoever he thinks) than a dead carrion hath. And he is under the power of sinne, as a dead man is under the power of death, and cannot perform any act of life: their bodies are living coffins to carry a dead soul up and down in.

Mans misery by his fall.



6. Contempt of God.

7. Unthankfulnessse.

8. Theft.

9. Idolatry

Secondly,
dead in sin.

Mans misery by his fall.



Best actions of the wicked, how sinful

'Tis true (I confesse) many wicked men doe many good actions, as *praying*, *hearing*, *Almesdeeds*, but it is not from any inward principle of life. Externall motives, like *plummets* on a dead (yet artificiall) clock, set them a running. *Jehu* was zealous, but it was only for a Kingdome: the Pharisees gave *almes* only to bee seen of men. If one write a Will with a dead mans hand deceased, that Will cannot stand in any Law, it was not his Will, because it was not writ by him, by any inward principle of life of his own. Pride makes a man *preach*, pride makes a man *hear* and *pray* sometimes. Self-love stirs up strange desires in men, so that we may say, this is none of Gods act by his grace in the soul, but pride and self-love. Bring a dead man to the fire, and chafe him, and rub him, you may produce some heat by this externall working upon him: but take him from the fire again, and he is soon cold. So many a man that lives under a sound Minister, under the lashes and knocks of chiding striving *Conscience*, he hath some heat in him, some affections, some fears, some desires, some sorrowes stirred, you take him from the Minister, and his chafing *Conscience*, and he growes cold again presently, because he wants an inward principle of life.

Use 2.
Of lamentation.

Which point might make us to take

a bitter lamentation for every naturall man. It is said, *Exod. 12. 30. That there was a great cry in Egypt, for there was not an house wherein there was not one found dead.*

○ Lord, in some towns and families; what a world of these are there? Dead husband, dead wife, dead servants, dead children, walking up and down with their sins, (as Fame saith some men do after death) like grave-cloathes about them, and God only knowes whether ever they shall live again or not. How doe men lament the loss of their dead Friends! O thou hast a precious soul in thy bosome stark dead, therefore lament thine estate, and consider it seriously.

First, a dead man cannot stir, nor offer to stir; a wicked man cannot speak one good word, or doe any good action, if heaven it self did lie at stake for doing it, nor offer to shake off his sins, nor think one good thought. Indeed he may speak and think of good things, but he cannot have good speeches, nor good thoughts; as an holy man may think of evill things, as of the sins of the times, yet the thought of those evill things, is good, not evil, so *de contra.*

Secondly, a dead man fears no dangers, though never so great, though never so near. Let Ministers bring a naturall man tidings of the approach of the devouring

D 3

plagues

Mans misery by his fall.



How every Naturall man is dead while he lives.

1. Dead men cannot stir.

2. Dead men fear no danger.

Mans misery by his fall.

3. Dead men refuse the best offers.

4. Dead men neither hear nor see.

Mat. 23.

37, 38.

5. Dead men are senselesse.

6. Dead men are speechlesse.

7. Dead men are breathlesse.

plagues of God denounced, he fears them not.

Thirdly, a dead man cannot be drawn to accept of the best offers. Let *Christ* come out of heaven, and fall about the neck of a naturall man, and with tears in his eyes beseech him to take his blood, himself, his Kingdome, and leave his finnes, he cannot receive this offer.

Fourthly, a dead man is stark blind, and can see nothing, and stark deaf, and hears nothing, he cannot taste any thing: so a naturall man is stark blinde, he sees no God, no *Christ*, no wrath of the Almighty, no glory of heaven. He hears the voice of a man, but he hears not the voice of God in a Sermon, *He savoureth not the things of Gods Spirit.*

Fifthly, a dead man is senselesse, and feels nothing: so, cast mountains of sin upon a wicked man, he feels no hurt untill the flames of hell break out upon him.

Sixthly, a dead man is a speechlesse man, he cannot speak unlesse it be like a Parret.

Seventhly, he is a breathlesse man; a naturall man may say a prayer, or devise a prayer out of his memory and wit, or he may have a few short-winded wishes; but to powre out his soul in prayer, in the bosome of God, with groans unutterable, he cannot. I wonder not to see so many Families without Family prayer; Why? They are dead men, and lie rotting in their sins.

Eighthly,

Eighthly, a dead man hath lost all beauty: so a meer naturall man hath lost all glory; he is an ugly creature in the sight of God, good Men, and Angels, and shall one day be an abhorring to all flesh.

Ninthly, a dead man hath his wormes gnawing him: so naturall men have the worm of conscience breeding now; which will be gnawing them shortly.

Lastly, dead men want nothing but casting into the grave: so there wants nothing but casting into hell for a naturall man. So that as *Abraham* loved *Sarah* well while living, yet when she was dead, he seeks for a burying place for her to carry her out of his sight: so God may let some fearfull judgement loose, and say to it, Take this dead soul out of my sight, &c. It was a wonder that *Lazarus*, though lying but four dayes in the grave, should live again. O wonder thou, that ever God should let thee live, that hast been rotting in thy sinne 20, 30, perhaps 60 years together.

III. Every naturall man and woman is born full of all sinne, *Rom. 1. 29.* as full as a Toad is of poyson, as full as ever his skin can hold; minde, will, eyes, mouth, every limb of his body, and every piece of his soul is full of sinne; their hearts are bundles of sinne: hence *Solomon* saith, Foolishnesse is bound up in the heart of a child; whole

Mans misery by his fall.

8. Dead men want beauty.

9. Dead men have wormes gnawing on them.

10. Dead men are cast into the grave.

III. Naturall men are born full of sin.

Mans misery by his fall.



Isa. 20.

Jam. 3: 6.

Hazael and
Elisha.

whole treasures of sin. *An evil man (saith Christ) out of the evil treasure of his heart, bringeth forth evil things; nay, raging seas of sin. The tongue is a world of mischief.* What is the heart then? *For out of the abundance of the heart the tongue speaketh:* so that look about thee and see, whatever sin is broached, and runs out of any mans heart into his life through the whole world, all those sins are in thine heart; thy mind is a nest of all the foul opinions, heresies, that ever were vented by any man; thy heart is a stinking sinkhole of all Atheisme, Sodomy, Blasphemy, Murder, Whoredome, Adultery, Witchcraft, Buggery; so that if thou hast any good thing in thee, it is but as a drop of Rosewater in a bowl of poyson; where fallen, it is all corrupted.

It is true, thou feelest not all these things stirring in thee at one time, no more than *Hazael* thought he was or should be such a bloud-sucker, when he asked the Prophet *Elishah* if he were a *Dog*; but they are in thee like a nest of Snakes in an old hedge. Although they break not out into thy life, they lie lurking in thy heart, they are there as a filthy puddle in a barrell, which runs not out, because thou happily wantest the temptation or occasion to broach and tap thine heart, or because of Gods restraining grace by *Fear, Shame, Education, and good Company*, thou art restrained and bridled

bridled up : and therefore when one came to comfort that famous picture, pattern and monument of Gods justice by 7. years horror, and grievous distresse of conscience : when one told him he never had committed such sinnes as *Manasses*, and therefore he was not the greatest sinner since the creation, as he conceived; he replied, that he should have been worse than ever *Manasses* was, if he had lived in his time, and been on his throne.

Mr. *Bradford* would never lookt upon any ones lewd life with one eye; but he would presently return within his own breast with the other eye, and say, *In this my vile breast remains that sin, which without Gods speciall grace I should have committed as well as he.* O me thinks this might pull down mens proud conceits of themselves, especially such as bear up and comfort themselves in their smooth, honest, civill life, such as through education have been washed from all foul sinnes, they were never tainted with whoredome, swearing, drunkennesse, or prophanenesse; and here they think themselves so safe, that God cannot finde in his heart to have a thought of damning them.

O consider of this point, which may make thee pull thine hair from thine head, and turne thy cloathes to sackcloth, and run up and down with amazement and

pale-

Mans misery by his fall.


Francis Spiva.

Mr. *Bradford.*

Mans misery by his fall.



Sins of the heart worse then the sins of the life.

1.

paleness in thy face, and horror in thy conscience, and tears in thine eyes. What though thy life be smooth, what though thy outside, thy sepulchre be painted? O thou art full of rottenness, of sinne within. Guilty, not before men, as the finnes of thy life make thee, but before God, of all the finnes that swarm and roar in the whole World at this day, for God looks to the heart; guilty thou art therefore of heart-whoredome, heart-sodomy, heart-blasphemy, heart-drunkenness, heart-buggery, heart-oppression, heart-idolatry: and these are the finnes that terribly provoke the wrath of Almighty God against thee. *Isai. 57. 17. For the iniquity of his covetousnesse* (saith our translation) *I smote him*; but the Hebrew renders it better, for *the iniquity of his concupiscence* (which is the sin of his heart and nature) *I smote him*. As a King is angry and musters up his Army against rebels, not only which bring his souldiers out to fight, but who keeps souldiers in their trenches ready for to fight. These sins of thine heart are all ready armed to fight against God at the *Watchword* or *alarm* of any temptation. Nay, I dare affirm and will prove it, that these sins provoke God to anger, and are as bad, if not worse than the sins of thy life: For,

1. The sin of thine heart or nature, is the

the cause, the womb, that contains, breeds, brings forth, suckles all the litter, all the troop of sins that are in thy life, and therefore giving life and being to all other, it's the greatest sin.

2. Sinne is more abundantly in the heart than in the life. An actuall sinne is but a little breach made by the sea of sinne in thine heart, where all sinne, all poyson is met and mingled together. Every actuall sinne is but as a shred broken off from the great bottome of sinne in the heart; and hence Christ saith, *Out of the abundance of the heart the mouth speaketh; and out of the evill treasure of the heart we bring forth evill things.* A man spending money (I mean sinne in the life) is nothing to his treasure of sin in the heart.

3. Sinne is continually in the heart. Actuall finnes of the life flie out like sparks, and vanish, but this brand is alwaies glowing within: the toad spits poyson sometimes, but it retains and keeps a poysonful nature alwaies. Hence the Apostle calls it *Sinne that dwels in me*, that is, which alwayes lies and remains in me. So that in regard of the finnes of thy heart, thou doest rend in pieces and break, 1. all the lawes of God: 2. at one clap: 3. every moment of thy life. Oh! me thinks the thought of this might rend an heart of rock in pieces, to think I am alwaies grieving

Mans misery by his fall.



2. of 22

3.

Sins in the heart break out like sparks in the actions.

Rom. 7.

Mans misery by his fall.

4. Sin of the life is as in the porch, but sin in the heart is as in the House.

Sins of the heart provoke God more than the sins of the life.

IV.

Every action is sinfull, as coming from a naturall man.

ing God, at all times whatsoever I doe.

4. Actuall finnes are only in the life and outward porch; finnes of the heart are within the inward House. One Enemy within the City is worse than many without; a Traitor on the Throne is worse than a Traytour in the open field. The heart is *Christs throne*. A Swine in the best room is worse then in the outward house. More I might say, but thus you see, finnes of the life, are not so bad, nor provoke Gods wrath so fiercely against thee, as the finnes of thine heart. Mourn therefore not so much that thou hast not been so bad as others are, but look upon thy black feet, look within thine own heart, and lament that in regard of the sins *there*, thou art as bad as any; mourn not so much meerly that thou hast sinned, as that thou hast a nature so sinfull, that it is thy nature to be proud, and thy nature to be vain and deceitfull, and loath not only thy finnes; but thy self for thy sin, being brim-full of unrighteousnesse. But here is not all, consider fourthly,

IV. *That whatever a naturall man doth, is sinne*; as the inside is full, so the outside is nothing else but sinne, at least in the sight of an holy God, though not in the sight of blinde sinfull men. Indeed he may doe many things, which for the matter of them are good, as he may

give

give almes, pray, fast, come to Church, but as they come from him they are sin; as a man may speak good words, but we cannot indure to hear him speak, because of his stinking breath which defiles them: some actions indeed from their generall nature are *indifferent*, for all *indifferences* lye in *generals*; but every deliberate action considered in *Individuo*, with all its circumstances, as *time, place, motive, end*, is either morally good, or morally evill, as may be proved easily; morally good in good men, morally evill in unregenerate and bad men: For let us see particular actions of wicked men.

Mans misery by his fall.



Actions of wicked men are only evill.

1. All their *thoughts* are only evill, and that continually, *Gen. 6. 5.*

1. thoughts

2. All their *words* are sins, *Psal. 50. 16.* *their mouthes are open sepulchres*, which smel filthy when they be opened.

2. Words, Rom. 3. 13

3. All their *civill actions* are sins, as their eating, drinking, buying, selling, sleeping, and ploughing, *Prov. 21. 4.*

3. Civill actions.

4. All their *religious actions* are sins, as coming to Church, praying, *Prov. 15. 8, 9. 28. 9.* Fasting and mourning: roar and cry out of thy self till dooms day, they are sins, *Isai. 58.*

4. Religious actions.

5. All their most *zealous actions* are sins, as *Iehu* who kild all *Baals* Priests; because his action was outwardly and materially good, therefore God rewarded him with temporall

5. Zealous actions.

Mans misery by his fall.



6. Wife-
dome.

Wicked
men want
a principle of love
to God
& Christ.

favours, but because he had a Hawks eye to get and settle a Kingdome to himself by this means, and so was Theologically evil, therefore God threatens to be revenged upon him, *Hosea, I. 4.*

6. Their wisdom is sin. Oh, men are often commended for their wisdom, wit, and parts, yet those wits, and that wisdom of theirs is sin, *Rom. 8. The wisdom of the flesh is enmity against God.*

Thus all they have or doe, are sins; for how can he doe any good action whose person is filthy? *A corrupt tree cannot bring forth good fruit;* thou art out of Christ, therefore all thy good things, all thy kindneses done unto the Lord, and for the Lord, as thou thinkest, are most odious to him. Let a woman seek to give all the content to her husband that may be, not out of any love to him, but onely out of love to another man, he abhorres all that she doth. Every wicked man wants an inward principle of love to God and Christ, and therefore though he seeks to honour God never so much, all that he doth, being done out of love to himself, God abhorres all that he performes: all the good things a wicked man doth, are for himself, either for self-credit, or self-ease, or self-content, or self-safety: he sleeps, prays, hears, speaks, professeth for himself alone; hence acting alwaies for himself,

self, he committeth the highest degree of idolatry, he plucks God out of his Throne, and makes himself a *God*, because he makes himself his last end in every action: for a man puts himself in the room of God as well by making himself his *finis ultimus*, as if he should make himself *Primum principium*. Sinne is a forsaking or departing from God. Now every naturall man remaining alwayes in a state of separation from God, because he alwayes wants the bond of union, which is faith, is alwayes sinning, Gods curse lies upon him, therefore he brings out nothing but bryers and thornes,

Obj. But thou wilt say, if our praying and hearing be sin, why should we do these duties? We must not sin.

Ans. 1. Good duties are good in themselves, although coming from thy vile heart, they are sins.

2. It is lesse sinne to doe them, than to omit them; therefore if thou wilt goe to hell, goe in the fairest path thou canst in thither.

3. Venture and try, it may be, God may hear, not for thy prayers sake, but for his names sake. The *unjust Judge* help the *poor widow*, not because he loved her suit, but for her *importunity*; and so be sure thou shalt have nothing if thou dost not seek: What though thou beest a Dog, yet thou

Mans misery by his fall.




Jer. 20. 13.

Deur. 30.

Object.

Ans.
Why good duties must be performed though we sin in doing them.

Mans misery by his fall.



thou art alive, and art for the present under the Table. Catch not at Christ, snatch not at his bread, but wait till God give thee him; it may be, thou mayest have him one day. Oh wonder then at Gods patience, that thou livest one day longer, who hast all thy life time, like a filthy toad, spit thy venome in the face of God, that he hath never been quiet of thee: Oh look upon that black bill that will one day be put in against thee at the great day of account, where thou must answer with flames of fire about thine ears, not only for thy drunkenness, thy bloody oaths and whoring, but for all the actions of thy short life, and just so many actions, so many sins.

Some men think God beholding to them for any good action.

Thou hast painted thy face over now with good duties and good desires; and a little honesty amongst some men, is of that worth and rarity, that they think God is beholding to them, if he can get any good action from them. But when thy painted face shall be brought before the fire of Gods wrath, then thy vileness shall appear before Men and Angels. Oh know it, that as thou dost nothing else but sin, so God heaps up wrath against the dreadfull day of wrath.

Thus much for mans misery in regard of sinne.

Now

Now followeth his misery in regard of the *consequents* or miseries that follow upon sin. And these are;

- § 1. *Present.*
§ 2. *Future.*

First, mans present miseries that already lie on him for sin, are these seven, that is;

First, GOD is his dreadfull enemy, *Ps. 5. 5.*

Quest. How may one know another to be his enemy?

Ans. 1. By their looks. 2. By their threats. 3. By their blowes. So God

1. Hides his face from every naturall man, and will not look upon him, *Isai. 59. 2.*

2. God threatens, nay curseth every naturall man, *Gal. 3. 10.*

3. God gives them heavy, bloody lashes on their souls and bodies.

Never tell me therefore that God blest thee in thine outward estate; no greater sign of Gods wrath, then for the Lord to give thee thy swing, as a Father never looks after a desperate Son, but lets him run where he pleases. And if God be thine enemy, then every creature is so too, both in heaven and earth.

Secondly, *God hath forsaken them; and they have lost God, Eph. 2. 12.* It is said, that in the grievous famine of *Samarita*, *Doves-dung* was sold at a large price, because they wanted bread. Oh! Men live and pine away without God without bread, and there-

E fore

Mans misery by his fall.



Mans misery in regard of consequents.

Mans present miseries.

I.

An outward estate no certain sign of Gods blessing.

II.

Isa. 55. 6.

Mans misery by his fall.



fore the dung of Worldly contentments are esteemed so much of. thou hast lost the sight of God, and the favour of God, and the special protection of God, and the government of God. *Cains* punishment lies upon thee in thy naturall estate, thou art a *Runagate* from the face of God, and from his face thou art hid. Many have grown mad to see their houses burnt, and all their goods lost. Oh, but God the greatest good is lost: This losse made *Saul* cry out in distresse of conscience, *1 Sam. 28. 15.* The Philistims make warre against me, and God is departed from me; the losse of the sweetnesse of whose presence, for a little while only, made the Lord Jesus Christ cry out, *My God, my God, why hast thou forsaken me?* whereas thou hast lost God all thy life time. Oh, thou hast an heart of brasse, that canst not mourn for his absence so long. The damned in Hell have lost God, and know it, and so the plague of desperate horror lieth upon them; thou hast lost God here, but knowest it not, and the plague of an hard heart lieth upon thee, that thou canst not mourn for this losse.

Thirdly, they are condemned men, condemned in the Court of Gods justice, by the Law, which cries *Treason, treason* against the most high God, and condemned in the Court of Mercy, by the *Gospell*, which cries *Murder, murder* against the Son of God, *7oh. 3. 18.*

so that every naturall man is damned in heaven, and damned on earth. God is thy all-seeing terrible Judge: Conscience is thine accuser, an heavy-witnesse: This world is thy Jayle, thy lusts are thy fetters: In this Bible is pronounced and writ thy doom, thy sentence: Death is thy hangman, and that fire that shall never goe out, thy torment: The Lord hath in his infinite patience reprieved thee for a time; O take heed, and get a pardon before the day of execution come.

Fourthly, being condemned take him Jaylour, *he is a bondslave to Satan, Eph. 2. 3.* for, *his servants ye are whom ye obey,* saith Christ. Now every naturall man doth the devils drudgery, and carries the devils pack; and howsoever he saith he desieth the Devill, yet he sins, and so doth his work. Satan hath overcome and conquered all men in *Adam*, and therefore they are under his bondage and dominion. And though he cannot compell a man to sin against his will, yet he hath power,

First, to present and allure mans heart by a sinfull temptation.

Secondly, to follow him with it, if at first he be something shie of it.

Thirdly, to disquiet and wrack him if he will not yeeld, as might be made to appear in many instances.

Fourthly, besides, he knowes mens

Mans misery by his fall.



God is a wicked mans judge, conscience his accuser, the world his jayle, lust his fetters, the word his doom, death his hangman, fire his torment.

IV.

Act. 28. 21.

1.

2.

3.

4.

Mans misery by his fall.



Mans fearfull slavery under Satan.

1. A secret enemy.

2. A deceitfull enemy.

3. A cruell enemy.

4. A strong enemy.

5. An enemy of darkness.

1 Pet. 2. 9.

humours, as poor wandering beggerly Gentlemen do their friends in necessity (yet in seeming courtesie) he visits and applies himself unto them, and so gains them as his own. O he is in a fearfull slavery who is under Satans dominion, who is,

1. A secret enemy to thee.

2. A deceitfull enemy to thee, that will make a man beleieve (as he did *Evah*, even in her integrity) that he is in a faire way, when his condition is miserable.

3. He is a cruell enemy or Lord over them that be his slaves, 2 Cor. 4. 3. he gags them so that they cannot speak, (as that man that had a *dumb Devill*). neither for God, nor to God in prayer; he starves them, so as no Sermon shall ever do them good; he robs them of all they get in Gods Ordinances, within three hours after the market, the Sermon is ended.

4. He is a strong enemy, Luke III. 21. So that if all the Devills in hell are able to keep men from coming out of theirs sins, he will: so strong an enemy, that he keeps men from so much as sighing or groaning under their burdens and bondage, Luke II. 21. When the strong man keeps the palace, his goods are in peace.

Fifthly, He is cast into utter darknesse: as cruell Jaylours put their prisoners into the worst dungeons; so Satan doth naturall men,

men, 2 Cor. 4. 3, 4. they see no God, no Christ, they see not the happinesse of the Saints in light, they see not those dreadfull torments that should now in this day of grace awaken them and humble them. Oh those by-pathes which thousands wander from God in, they have no Lamp to their feet to shew them where they erre. Thou that art in thy naturall estate, art born blinde, and the devill hath blinded thine eyes more *by* sin, and God in justice hath blinded them worse *for* sin, so that thou art in a corner of hell, because thou art in utter darknesse, where thou hast not a glimpse of any saving truth.

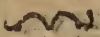
Sixthly, *they are bound hand and foot in this estate, & cannot come out, Rom. 5. 6. 1 Cor. 2. 14.* for all kind of sins like chains, have bound every part and faculty of man, so that he is sure for stirring; and those are very strong in him, they being as dear as his members, nay as his life, Col. 3. 7. so that when a man begins to forsake his vile courses, and purposeth to become a new man, Devils fetch him back, World enticeth him, and locketh him up; and *Flesh* saith, Oh, it is too strict a course, farewell then merry dayes, and good fellowship. Oh thou mayest wish and desire to come out sometime, but canst not put strength to thy desire, nor indure to do it. Thou maiest hang down thy head like a

Mans misery by his fall.



6. A perpetuall enemy.

Mans misery by his fall.



Bulrush for sin, but thou canst not repent of sin; thou mayest presume, but thou canst not beleeve; thou mayest come half way, and forsake some sins, but not all sins; thou mayest come and knock at heavens gate, as the *foolish Virgins* did; but not enter in and passe through the gate; thou mayest see the Land of *Canaan*, and take much pain to go into *Canaan*, and mayest taite of the bunches of Grapes of that good land, but never enter into *Canaan*, into Heaven, but thou liest bound, hand and foot, in this wofull estate, and here thou must lie and rot like a dead car-kasse in his grave, untill the Lord come and rowle away the stone, and bid thee come out and live.

7. Wicked men are near hell.

Lastly, *They are ready every moment to drop into hell.* God is a consuming fire against thee, and there is but one paper-wall of thy body between thy soule and eternall flames. How soon may God stop thy breath? There is nothing but that between thee and hell; if that were gone, then farewell all. Thou art condemned, and the muffler is before thine eyes, God knowes how soon the ladder may be turned, thou hangst but by one rotten twined thread of thy life, over the flames of hell every hour.

Mans future miseries.

Thus much of mans *present* miseries.
Now followeth his *future* miseries which are to come upon him hereafter. They

They must die either by a sudden, fullen, or desperate death, *Psal.* 89. 48. which though it is to a childe of God a sweet sleep, yet to the wicked it is a fearful curse proceeding from Gods wrath, whence like a Lion, he tears body and soul asunder; death commeth hissing upon him like a fiery Dragon with the sting of vengeance in the mouth of it; it puts a period to all their worldly contentments, which *then* they must forsake, and carry nothing away with them, but a rotten winding sheet. It is the beginning of all their woe, it is the Captain that first strikes the stroke, and then Armies of endlesse woes follow after, *Rev.* 6. 2. Oh thou hadst better be a toad or a dog then a man, for there's an end of their troubles, when they are dead and gone; they fall now as men from a steep hill, not knowing where they shall fall; *now* repentance is too late, especially if thou hadst lived under means before, it is either a cold repentance, when the body is weak, and the heart sick, or an hypocriticall repentance, only for fear of Hell, and therefore thou sayest, *Lord Jesus receive my soule.* Nay commonly then, mens hearts are most hard, and therefore men die like lambs, and cry not out; then its hard plucking thy soul from the Devils hands, to whom thou hast given it all thy life by sin; and if thou dost

Mans misery by his fall.



I.
Wicked men die desperately.

Mans misery by his fall.



Most men die quietly that live wickedly.

II.

After death the soul is immediately condemned before God.

get it back, dost thou think that God will take the Devils leavings? Now thy day is past, and darknesse begins to overspread thy soule, now flocks of Devils come into thy chamber, waiting for thy soule, to flie upon it as a mastive Dog when the door is opened. And this is the reason why most men die quietly that lived wickedly, because Satan then hath them as his own prey; like *Pirats* who let a ship passe by that is empty of goods, they shoot commonly at them that are richly loaden. The Christians in some parts of the Primitive Church, took the Sacrament every day, because they did look to die every day. But these times wherein we live, are so poysoned and glutted with their ease, that it is a rare thing to see the man that looks death stedfastly in the face one hour together, but death wil lay a bitter stroak on these one day.

II. After death they appear before the Lord to judgement, *Heb. 9. 27.* their bodies indeed rot in their graves, but their souls return before the Lord to judgement, *Eccles. 12. 7.* The generall judgement is at the end of the World, when both body and soule appears before God, and all the world to an account. But there is a particular judgement that every man meets with after this life, immediately at the end of his life, where the soule is condemned only before the Lord.

You

You may perceive what this particular judgement is, thus, by these four conclusions.

1. That every man should dye the first day he was born, is clear; for *the wages of sin is death*; in justice therefore it should be paid of a sinfull creature as soon as he is born.

2. That it should be thus with wicked men, but that Christ begs their lives for a season, 1 *Tim. 4. He is the Saviour of all men*, (that is) not a Saviour of eternall preservation out of hell, but a Saviour of temporall reservation from dropping into hell.

3. That this space of time thus begged by Christ, is that season wherein only a man can make his peace with a displeased God, 2 *Cor. 6. 2.*

4. That if men do not thus within this cut of time, when death hath dispatched them, judgement only remains for them; that is, then their doom is read, their date of repentance is out, then their sentence of everlasting death is passed upon them, that never can be recalled again. And this is judgement after death. *He that judgeth himself* (saith the Apostle 1 *Cor. 11. 31.*) *shall not be judged of the Lord.* Now wicked men will not judge and condemn themselves *in this life*, therefore at *the end of it*, God will judge them. All naturall men are

Mans misery by his fall.

Particular judgement

1. Men should die the first day of life.

2. Christ the Saviour of all men in this life.

3. This life a time for men to make peace with God.

4. When death comes 'tis too late to make peace with God.

Mans misery by his fall.

Mans losse after death is irrecoverable, for by death all means are cut off.

After death all the thoughts of the wicked are taken up with the burden of Gods wrath.

The terror of mans particular judgement.

are lost in this life, but they may be found and recovered again, but a mans losse by death is irrecoverable, because there is no means after death to restore them; there is no friend to perswade, no Minister to preach, by which faith is wrought, and men get into Christ; there is no power of returning or repenting then: for night is come, and the day is past.

Again, the punishment is so heavey, that they can only bear wrath, so that all their thoughts and affections are taken up with the burden. And therefore *Dives* cries out, *I am tormented*. O that the consideration of this point might awaken every secure sinner! What will become of thine immortall soul when thou art dead? Thou sayest, *I know not, I hope well*. I tell thee therefore that which may send thee mourning to thy house, and quaking to thy grave, if thou diest in this estate, thou shalt not die like a Dog, nor yet like a Toad; but after death comes judgement; then farewell friends when dying; and farewell God for ever, when thou art dead.

Now the Lord open your eyes to see the terrours of this particular judgement; which if you could see, (unlesse you were mad) it would make you spend whole nights and dayes in seeking to set all even with God.

I will shew you briefly the manner and nature of it in these particulars: 1. Thy

1. Thy soule shall be dragged out of thy body, as out of a stinking prison; by the Devill the Jaylor, into some place within the bowels of the third Heavens, and there thou shalt stand stript of all friends, all comfort, all creatures before the presence of God, *Luk. 9. 27.* as at the Assizes, first the Jaylor brings the prisoners out.

2. Then thy soul shall have a new light put into it, whereby it shall see the glorious presence of God, as prisoners brought with guilty eyes, look with terror upon the Judge: Now thou seest no God abroad in the world, but then thou shalt see the almighty *Jehovah*; which sight shall strike thee with that hellish terrour and dreadfull horreur, that thou shalt call to the mountains to cover thee, *O Rocks, Rocks, hide me from the face of the Lamb, Rev. 6. ult.*

3. Then all the sinnes that ever thou hast or shalt commit, shall come fresh to thy minde, as when the prisoner is come before the face of the Judge, then his accusers bring in their evidence; thy sleepy conscience then will be in stead of a thousand witnesses, and every sin then with all the circumstances of it, shall be set in order, armed with Gods wrath round about thee, *Psal. 50. 21.* As letters writ with juice of Oranges, cannot be read untill it be brought unto


Mans misery by his fall.

1. The soul dragged from the body.

2. The soul receives a new light.

3. All sin shall come to thy mind.

Mans misery by his fall.



4. God takes his farewell of thee.

unto the fire, and then they appear; so thou canst not read that bloudy Bill of indictment thy conscience hath against thee *now*; but when thou shalt stand near unto God, a consuming fire, then what an heavy reckoning will appear? It may be thou hast left many sinnes now, and goest so farre, and profitest so much, that no Christian can discern thee; nay, thou thinkest thy self in a safe estate: but yet there is one leak in thy ship that will sink thee; there is one secret hidden sinne in thine heart, which thou livest in, as all unsound people doe, that will damn thee. I tell thee, as soon as ever thou art dead and gone, then thou shalt see where the knot did bind thee, where thy sinne was that now hath spoiled thee for ever, and then thou shalt grow mad to think; *O that I never saw this sin I loved, lived in, plotted, perfected mine own eternall ruine by, untill now, when it is too late to amend.*

4. Then the Lord shall take his everlasting farewell of thee, and make thee know it too. Now God is departed from thee in this life, but he may return in mercy to thee again; but when the Lord departs with all his patience to wait for thee no more, nor shall Christ be offered thee any more, no spirit to strive with thee any more, and so shall passe sentence, though haply not vocally, yet effectually upon thy

thy soul, the Lord saying, *Depart thou cursed.* Thou shalt see indeed the glory of God that others finde, but to thy greater sorrow shalt never taste the same, *Luke.*
13. 28.

5. Then shall God surrender up thy forsaken soul into the hands of Devils, who being thy Jaylors, must keep thee till the great day of Account; so that as thy friends are scrambling for thy goods, and wormes for thy body; so devils shall scramble for thy soul. For as soon as ever a wicked man is dead, he is either in heaven or in hell. Not in heaven, for no unclean thing comes there: if in hell, then amongst Devils, there shall bee thine eternall lodging, *1 Pet. 3. 19.* and hence thy forlorne soule shall lie mourning for the time past, *now,* 'tis too late to recall again; groaning under the intolerable Torments of the wrath of God present, and amazed at the eternity of misery and sorrow that is to come, waiting for that fearfull hour when the last Trump shall blow, and then body and soul meet to bear that wrath, that fire that shall never goe out. Oh therefore suspect and fear the worst of thy self now, thou hast seldome or never or very little, troubled thine head about this matter whether Christ will save thee or not, thou hast such strong hopes and confidences already, that he will; know, that
it

Mans misery by his fall.



5. The soul surrendered into the hands of the Devil: For wicked men as soon as dead, are in hell.

Man's misery by his fall.



After death no time to make peace with God.

it is possible thou mayest be deceived; and if so, when thou shalt know thy doom after death, thou canst not get an hour more to make thy peace with God, although thou shouldest weep tears of blood. If either the muffler of Ignorance shall be before thine eyes, like an handkercher about the face of one condemned; or if thou art pinioned with any lust, or if thou makest thine own pardon, proclaimest (because thou art sorry a little for thy sinnes, and resolvest never to do the like again) peace to thy soule, thou art one that after death shalt appear before the Lord to Judgement; thou that art thus condemned now, dying so, shalt come to thy fearfull judgement after death.

There shall be a generall judgement of soul and body at the end of the world, wherein they shall be arraigned and condemned before the great tribunall seat of Jesus Christ, *Jude 14, 15. 2 Cor. 5. 10.* The hearing of judgement to come, made *Felix* to tremble; nothing of more efficacy to awaken a secure sinner, then sad thoughts of this fiery day.

Object.

But thou wilt ask me, how it may be proved, that there will be such a day.

Ans.

I answer Gods justice calls for it: this world is the stage where Gods *patience* and *bounty* act their parts, and hence every man will professe and conceive, because he

feels.

feels it, that God is mercifull; but Gods Justice is questioned; men think God to be all mercy, and no justice; all honey, and no sting; now the wicked prosper in all their wayes, are never punished, but live and die in peace, whereas the godly are daily afflicted and reviled. Therefore because this *Attribute* suffers a totall eclipse almost now, there must come a day wherein it must shine out before all the world in the glory of it, *Rom. 2. 5.*

The second reason is from the glory of Christ: he was accused, arraigned, condemned by men, therefore he shall be the Judge of men, *John 5. 27.* for this is an ordinary peece of Gods providence towards his people, the same evill he casts them into now, he exalts them into the contrary good in his time. As the Lord hath a purpose to make *Joseph* Ruler over all *Egypt*, but first he maketh him a slave. God had a meaning to make Christ judge of men, therefore first he suffers him to be judged of men.

Quest. But when shall this judgement day be?

Ans. Though we cannot tell the day and houre particularly, yet this we are sure of, that when all the Elect are called, for whose sake the World stands, *Isa. 1. 9.* when these pillars are taken away, then woe to the World; as when *Lot* was taken out

Mans misery by his fall.



Why there must be a day of judgement

Object.

Ans. When all the elect are called, then wo to the world. *Lot* being gon Sodom was burnt.

Mans misery by his fall.



Object.

Ans.

The manner of the last judgement.

1. Christ comes.

2. The Arch-angels voice heard.

3. The Trump blowes.

out of Sodome, then Sodome was burnt. Now it is not probable that this time will come as yet: for first Antichrist must be consumed, and not only the scattered visible Jewes; but the whole body of the Israelites must first be called, and have a glorious Church here upon earth, *Ezek.* 37. This glorious Church, Scripture and Reason will inforce, which when it is called shall not be expired as soon as 'tis born, but shall continue many a year.

Quest. But how shall this Judgement be?

Ans. The Apostle describes it, *1 Thes.* 4. 16, 17.

1. Christ shall break out of the third heaven, and be seen in the aire, before any dead arise; and this shall be with an admirable shout, as when a King cometh to triumph among his subjects, and over his enemies.

2. Then shall the voice of the *Arch-angel* be heard: now this *Arch-angel* is Jesus Christ himself, as the Scripture expounds, being in the clouds of Heaven; he shall with an audible Heaven-shaking shout say, *Rise you dead and come to judgement*, even as he called to *Lazarus*, *Lazarus arise*.

3. Then the Trump shall blow, and even as at the giving of the Law, *Exod.* 19. it's said *the Trumpet sounded*, much more louder

Yonder shall it now sound when he comes
to judge men that have broken the Law.

4. Then shall the dead arise: the bodies of them that have died in the Lord, shall *rise first*, then the others that live, shall (like *Enoch*) be translated, and changed, 1 Cor. 15.

5. When thus the Judge and Justices are upon their Bench at Christs right hand on their thrones, then shall the guilty prisoners be brought forth, and come out of their Graves like filthy Toads against this terrible storm: Then shall all the wicked that ever were or ever shall be, stand quaking before this glorious Judge, with their naked bodies, feet, hands, to receive their doom.

Oh consider of this day thou that livest thy sinnes now, and yet art safe, there is a day coming wherein thou mayst and shalt be judged.

1. Consider, *who* shall be thy Judge: thy *Mercy, Pity, Goodnesse* it self, even Jesus Christ that many times held out his bowels of compassion towards thee. A milde of God may say, Yonder is my brother, friend, husband; but thou mayst say, Yonder is mine enemy. He may say at that day, Yonder is he that shed his blood to save me; thou must say, Yonder he comes whose heart I have pierced with my sinnes, whose blood I have despised. They may

F

say

Man's misery by his fall.



4. The dead arise.

5. The Judge upon the Bench.

Sinner consider the day of judgement.

1. Who is the Judge.

Mans misery by his fall.



2. His coming is in flames of fire.

3. The accusations against wicked men.

Ecclef.
ult. ult.

say, O come Lord Jesus, and cover me under thy wings: But thou shalt then cry out, O Rocks, fall upon me, and hide me from the face of the Lamb.

2. Consider the manner of his coming, 2. *Thef.* 1. 7. He shall come in flaming fire, the heavens shall be on a flame, the Elements shall melt like scalding lead upon thee: when a house is on fire at midnight in a town, what a fearfull cry is there made? When all the World should cry Fire, fire, and run up and down for shelter to hide themselves, but cannot finde it, but say, O know the gloomy day of bloud and fire is come, here's for my pride, here for my oathes, and the wages for my drunkenness, security, and neglect of duties.

3. In regard of the heavy accusation that shall come against thee at that day. There's never a wicked man almost in the world, as faire a face as he carries, but hath at some time or other committed some such secret villany, that he would be ready to hang himself for shame, if other did know of it; as secret whoredome, self pollution, speculative wantonnesse, men with men, women with women, as the Apostle speaks, *Rom.* 1. At this day all the world shall see and hear these privie pranks, the Books shall be opened. Men will not take up a fowl businesse, nor end it in private, therefore there shall be a day of public

publick hearing; things shall not be suddenly shuffled up, as carnall thoughts imagine, viz. That at this day first Christ shall raise the dead, and then the separation shall be made, and then the Sentence past, and then suddenly the Judgement day is done. No, no, it must take up some large quantity of time, that all the world may see the secret sins of wicked men in the world, and therefore it may be made evident from all Scripture and Reason, that this day of Christs Kingly Office in Judging the world, shall last happily longer then his private administration now (wherein he is lesse glorious) in governing the world. Tremble thou time-server, tremble thou hypocrite, tremble thou that livest in any secret sinne under the all-seeing eye of this Judge; thine own conscience indeed shall be a sufficient witnesse against thee, to discover all thy sins at thy particular judgement, but all the world shall openly see thine hidden close courses of darknesse, to thine everlasting shame at this day.

4. In regard of the fearfull sentence that then shall be passed upon thee; Depart thou cursed creature into everlasting fire prepared for the Devill and his Angels. Thou shalt then cry out, O mercy, Lord, O a little mercy! No, will the Lord Jesus say, did indeed once offer it you, but you refused,

Mans misery by his fall.



The Kingly office of Christ may probably last longer then his private administration.

4. The sentence that shall passe against thee.

Mans misery by his fall.



V.
Gods
wrath shall
be powred
out on bo-
dy and
soul.

fused; therefore *Depart*. Then thou shalt plead again, Lord if I must depart, yet blesse me before I goe: No, no, *Depart thou cursed*. O but, Lord, If I must depart cursed let me goe to some good place: No, depart thou cursed *into hell fire*. O Lord, that's a torment I cannot bear; but if it must be so, Lord, let me come out again quickly; No, depart thou cursed *into everlasting fire*. O Lord, if this be thy pleasure, that here I must abide, let me have good company with me. No, depart thou cursed into everlasting fire, *prepared for the Devill and his Angels*. This shall be thy Sentence. The hearing of which may make the rocks to rent, so that, go on in thy sinne and prosper, despise and scoff at Gods ministers and prosper, abhorre the power and practise of Religion, as a too precise course and prosper; yet know it, there will a day come, when thou shalt meet with a dreadfull Judge, a dolefull sentence. Now is thy day of sinning, but God will have shortly his day of condemning.

5. When the Judgement day is done then the fearfull wrath of God shall be powred out and piled upon their bodies and souls, and the breath of the Lord like a stream of brimstone shall kindle it, and he thou shalt lie burning, and none shall ever quench it. This is the execution of a sinner after judgement, *Rev. 21. 8.*

No

Now this wrath of God consists in these things.

1. Thy soul shall be banished from the face and blessed sweet presence of God and Christ, and thou shalt never see the face of God more. It is said *Act. 20.* that *they wept sore; because they should see Pauls face no more.* Oh, thou shalt never see the face of God, Christ, Saints, and Angels, more. Oh heave doom to famish and pine away for ever without one bit of bread to comfort thee, one smile of God to refresh thee! Men that have their sores running upon them, must be shut up from the presence of men sound and whole. Oh, thy sinnes like plague-sores, run on thee, therefore thou must be shut out like a Dog from the presence of God, and all his people, *2 Thes. 1. 9.*

2. God shall set himself like a consuming infinite fire against thee, and tread thee under his feet, who hast by sinne trod him and his glory under foote all thy life. A man may devise exquisite torments for another, and great power may make a little stick to lay on heavy strokes: but great power stirred up to strike from great fury and wrath, makes the stroke deadly: I tell thee, all the wisdom of God shall then be set against thee to devise torments for thee, *Micb. 2.*

3. There was never such wrath felt or

Mans misery by his fall.

Wherein consists the wrath of God.

1. Absence from God.

2. God a consuming fire.

Mans misery by his fall.



Men were
better
have the
world
burn about
their ears,
then to
have one
frown
from Gods
face.

conceivd, as the Lord hath devised against thee, that livest and dyest in thy naturall estate: hence it is called *wrath to come*, 1 *Theff.* 1. ult. The torment which wisdom shall devise, the Almighty power of God shall inflict upon thee, so as there was never such power seen in making the world, as in holding a poor creature under this wrath, that holds up the soul in being with one hand, and beats it with the other, ever burning like fire against a creature, and yet that creature never burnt up, *Rom.* 9. 22. Think not this cruelty, it's justice; what cares God for a vile wretch whom nothing can make good while it lives? If we have been long in hewing a block, and we can make no meet vessell of it, put it to no good use for our selves, wee cast it into the fire: God heweth thee by *Sermons, sickness, losses, and crosses, sudden death, mercies, and miseries*, yet nothing makes thee better; what should God doe with thee, but cast thee hence? Oh, consider of this wrath before you feel it. I had rather have all the world burning about my ears, than to have one blasting frown from the blessed face of an infinite and dreadfull God. Thou canst not indure the torment of a little Kitchin fire on the tip of thy finger, nor one half houre together: how wilt thou bear the fury of this infinite endless

con-

consuming fire in body and soule throughout all eternity?


3. The never-dying worme of a guilty conscience shall torment thee, as if thou hadst swallowed down a living poysonful snake, which shall lie gnawing and biting thine heart for sin past, day and night. And this worm shall torment by shewing the cause of thy misery, that is, that thou didst never care for him that would have saved thee. By shewing thee also thy sinnes against the Law, by shewing thee thy sloath, whereby thy happinesse is lost. Then shall thy conscience gnaw to think, so many nights I went to bed without prayer, and so many dayes and houres I spent in feasting, and foolish sporting. O, if I had spent half that time now mispent, in praying, in mourning, in meditation, yonder in heaven had I been. By shewing thee also the means that thou once hadst to avoid this misery; Such a Minister I heard once, that told me of my particular sinnes, as if he had been told of me: such a friend perswaded me once to turn over a new leaf: I remember so many knocks God gave at this Iron heart of mine, so many mercies the Lord sent; but oh, no means could prevail with me. Lastly, by shewing thee how easily thou mightest have avoided all these miseries. Oh, once I was almost perswaded to be a

Mans misery by his fall.



3. A guilty conscience a never-dying worm.

Mans misery by his fall.



4. To lodge with the Devils in hell for ever.

5. Finall despair in an irrecoverable condition.

Christian, but I suffered my heart to grow dead, and fell to *loose company*; and so lost all. The Lord Jesus came unto my door and knocked, and if I had done that for Christ which I did for the Devill many a time to open at his knocks, I had been saved. A thousand such bites will this worm give at thine heart, which shall make thee cry out, O time, time! O Sermons, Sermons! O my hopes and my helps are now lost, that once I had to save my lost soul!

4. Thou shalt take up thy lodging for ever with Devils, and they shall be thy companions: him thou hast served here, with him must thou dwell there. It scares men out of their wits almost to see the Devill, as they think, when they be alone; but, what horror shall fill thy soul, when thou shalt be banished from Angels society, and come into the fellowship of Devils for ever?

5. Thou shalt be filled with finall despair. If a man be grievously sick, it comforts him to think it will not last long. But if the Physitian tell him he must live all his life time in this extremity, he thinks the poorest begger in a better estate than himself. O to think when thou hast been millions of years in thy sorrowes, then thou art no nearer thy end of bearing thy misery, then at the first coming in: Oh I might

might once have had mercy and Christ, but no hope now ever to have one glimpse of his face, or one good look from him any more.

6. Thou shalt vomit out blasphemous oaths and curses in the face of God the Father for ever, and curse God that never elected thee, and curse the Lord Jesus that never shed one drop of blood to redeem thee, and curse God the holy Ghost that passed by thee and never called thee, *Rev. 16. 9.* And here thou shalt lie and weep and gnash thy teeth in spight against God and thy self, and roare and stamp, and grow mad, that there thou must lie under the curse of God for ever. Thus (I say) thou shalt lie blaspheming, with Gods wrath like a pile of fire on thy soul burning, and floods, nay seas, nay more, seas of tears (for thou shalt for ever lie weeping) shall never quench it. And here which way soever thou lookest, thou shalt see matter of everlasting grief. Look up to heaven, and there thou shalt see (Oh) that God is for ever gone. Look about thee, thou shalt see Devils quaking, cursing God; and thousands, nay millions of sinfull damned creatures crying and roaring out with dolefull shriekings: Oh the day that ever I was born! Look within thee, there is a guilty conscience gnawing. Look to time past; Oh those golden

Mans misery by his fall.



6. Blaspheming and cursing for ever.

Misery in-compasseth those in Hell.

Mans misery by his fall.



golden dayes of grace, and sweet seasons of mercy are quite lost, and gone! Look to time to come, there thou shalt behold evils, troops and swarmes of sorrowes, and woes, and raging waves, and billowes of wrath coming roaring upon thee. Look to time present, Oh not one houre or moment of ease or refreshing, but all curses meet together, and feeding upon one poor lost immortall soule, that never can be recovered again! No God, no Christ, no Spirit to comfort thee, no Minister to preach unto thee, no friend to wipe away thy continuall Tears, no Sunne to shine upon thee, not a bit of bread, not one drop of water to coole thy tongue.

This is the misery of every natural man. Now do not thou shift it from thy self, and say, *God is mercifull*. True, but it is to very few, as shall be proved. 'Tis a thousand to one if ever thou be one of that small number whom God hath picked out to escape this wrath to come. If thou doe not get the Lord Jesus to bear this wrath, farewell God, Christ, and Gods mercy for ever. If Christ had shed seas of bloud, set thine heart at rest, there is not one drop of it for thee, untill thou comest to see, and feel, and groan under this miserable estate. I tell thee Christ is so farre from saving thee, that he is thine enemy. If Christ were here and should

fay

say, Here is my blood for thee, if thou wilt but lie down and mourn under the burden of thy misery, and yet for all his speeches, thy dry eyes weep not, thy stout heart yeelds not, thy hard heart mourns not, as to say; Oh! I am a sinfull, lost, condemned, cursed, dead creature: what shall I doe? Dost not think but he would turn away his face from thee, and say, Oh! thou stony, hard-hearted creature, wouldst thou have me save thee from thy misery, and yet thou wilt not groan, sigh, and mourn for deliverance to me, out of thy misery? If thou likest thine estate so well and prizest me so little, perish in thy misery for ever.

Oh! labour to bee humbled day and night under this thy woful estate. Thou art guilty of *Adams* grievous sinne; will this break thine heart? No. Thou art dead in sin, and top-full of all sinne; will this break thine heart? No. Whatsoever thou doest, hast done, shalt doe, remaining in this estate, is sinne, will this break thine heart? No. God is thine enemy, and thou hast lost him; will this break thy heart? No. Thou art condemned to die eternally, Satan is thy Jaylour, thou art bound hand and foot in the bolts of thy finnes, and cast into utter darknesse, and ready every moment to drop into Hell; will this break thine heart? No, Thou must die and after that

Mans misery by his fall.



The scope of knowing our miseries, is to be humbled.

Mans misery by his fall.



that appear before the Lord to judgement and then bear Gods everlasting insupportable wrath, which rends the Rocks, and burns down to the bottome of hell; Will this break thine hard heart man? No, Then farewell Christ for ever, never look to see a Christ until thou dost come to feel thy misery out of Christ. Labour therefore for this, and the Lord will reveal the Brazen Serpent, when thou art in thine own sense and feeling, stung to death with thy fiery Serpents.

So I come to open the fourth principal Point.

CHAP. IV.

That the Lord Jesus Christ is the only means of Redemption and deliverance out of this estate.

The 4.
Principle.
Christ the
only Redeemer by
price.

Doct.
Christ our
Redeemer

IN whom we have redemption through his blood. Eph. 1. 7. which plainly demonstrates, that

Jesus Christ is the only means of mans Redemption and deliverance out of his bondage and miserable estate.

And this is the Doctrine I shall now insist upon.

When the Israelites were in bondage and misery, he sends Moses to deliver them. When they were in Babylon, he stirred up Cyrus to open the prison gates to them; but when all mankind is under spirituall misery,

misery, he sends the Lord Jesus, God and Man, to redeem him, *Act. 4. 12.*

Quest. How doth Christ redeem men out of this misery?

Ans. By paying a price for them, *1 Cor. 6. ult.* Gods mercy will be manifested in saving some, and his justice must be satisfied by having satisfaction or price made and paid for mans sinne.

Hence Christ satisfieth Gods Justice,

First, by standing in the room of all them whom mercy decreeth to save. A surety standeth in the room of a debtor, *Heb. 7. 22.* As the first *Adam* stood in the room of all mankind fallen: so Christ standeth in the room of all men rising, or to be restored again.

Secondly, by taking from them, in whose room he stood, the eternall guilt of all their finnes, and by assuming the guilt of all those finnes unto himself, *2 Cor. 5. 22.* Hence *Lutber* said, Christ was the greatest sinner by imputation.

Thirdly, by bearing the curse and wrath of God kindled against sinne. God is holy, and when he seeth sinne sticking only by imputation to his own Sonne, he will not spare him, but his wrath and curse must he bear, *Gal. 3. 13.* Christ drinks up the cup of all the elect at one draught, which they should have been sipping and drinking, and tormented with, millions of years.

Fourthly,

Christ our onely Redeemer.

Object.

Ans.

1. By price
How men are redeemed.

1. By standing in their room.

2. By taking away the guilt of their sin.

3. By bearing the curse for sin.

Christ our
only Re-
deemer.

4. By making us
perfect.

Dan. 9. 24.

II.

Christ a
Redeemer
by strong
hand.

Use 1.
Of encour-
agement.

Christ
came down
from hea-
ven to re-
lieve poor
Captives
bound in
fetters of
sin.

Fourthly, by bringing into the presence of God perfect righteousness, *Rom. 5. 11.* for this also Gods justice required perfection, conformity to the Law, as well as (*perfect satisfaction*) suffering for the wrong offered to the Law-giver. Justice thus requiring these four things, Christ satisfies Justice by performing them, and so payes the price.

I. Christ is a Redeemer by strong hand. The first Redemption by price is finished in Christs person, at his resurrection: the second is begun by the Spirit in mans vocation, and ended at the day of judgement; as money is first paid for a Captive in *Turkie*, and then because he cannot come to his own Prince himself, he is fetcht away by strong hand.

Here is encouragement to the vilest sinner, and comfort to the self-succourless and lost sinner, who have spent all their money, their time and endeavours upon those duties and strivings that have been but poor Physicians to them. Oh look up here to the Lord Jesus, who can doe that cure for thee in a moment, which all creatures cannot doe in many years. What bolts, what strong fetters, what unruly lusts, temptations and miseries art thou lockt into? Behold the Deliverer is come out of *Ston*, having satisfied justice, and paid a price to ransom poor Captives, *Luke. 4.*

18. with the keys of Heaven, Hell, and thy unruly heart in his hand, to fetch thee out with great mercy and strong hand; Who knowes but thou poor prisoner of Hell, thou poor Captive of the Devill, thou poor shackled sinner, may'st be one whom he is come for? Oh look up to him, sigh to heaven for deliverance from him, and be glad and rejoyce at his coming.

This strikes terrour to them, that though there is a means of deliverance, yet they lie in their misery, never groan, never sigh to the Lord Jesus for deliverance; nay, that rejoyce in their bondage, and dance to hell in their bolts; nay, that are weary of deliverance, that sit in the stocks, when they are at prayers, that come out of the Church when the tedious Sermon runnes somewhat beyond the hour, like prisoners out of a Jaile, that despise the Lord Jesus, when he offers to open the doors and so let them out of that miserable estate. Oh poor creatures! is there a means of deliverance, and dost thou neglect, nay despise it? Know it, that this will cut thine heart one day, when thou art hanging in thy gibbets in hell, to see others standing at Gods right hand, redeemed by Christ; thou mightst have had share in their honour: for there was a Deliverer come to save thee, but thou wouldst have

Christ our
only Re-
deemer.



Use 2.
Of terror.

The neglect of our
delive-
rance by
Christ, will
prove a
cut at the
last day.

Christ our
only Re-
deemer.



have none of him. Oh thou wilt lye yel-
ling in those everlasting burnings, and
tear thy hair, and curse thy self: From
hence might I have been delivered, but I
would not. Hath Christ delivered thee
from hell, and hath he not delivered thee
from thine Ale-house? Hath Christ deli-
vered thee from Satans society, when hee
hath not delivered thee from thy loose
company yet? Hath Christ delivered thee
from burning, when thy faggots, thy sins
grow in thee? Is Christs blood thine, that
mak'st no more account of it, nor feel-
est no more vertue from it, than in the
blood of a chicken? Art thou redeemed,
doest thou hope by Christ to be saved,
that didst never see, nor feel, nor sigh un-
der thy bondage? Oh! the devils will
keep holyday (as it were) in hell, in re-
spect of thee, who shalt mourn under Gods
wrath, and lament. Oh there was a means
to deliver us out of it, but thou shalt mourn
for ever for thy misery. And this will
be a Bodkin at thine heart one day, to
think there was a Deliverer, But I wretch
would none of him.

Use 3.
Of re-
proof.

Here likewise is matter of reproof to
such as seek to come out of this misery,
from and by themselves. If they be *igno-*
rant, they hope to be saved by their good
meaning and prayers. If *civill*, by paying
all they owe, and doing as they would be
done

done by, and by doing no body any harm. If they be troubled about their *estates*, then they lick themselves whole by their mourning, repenting and reforming. Oh poor scubble! canst thou stand before this consuming fire without sinne? Canst thou make thy self a Christ for thy self? canst thou bear and come from under an infinite wrath? canst thou bring in perfect righteousness into the presence of God? This Christ must doe, else he could not satisfie and redeem. And if thou canst not do thus, and hast no Christ, *d. fire and pray*, that heaven and earth shake till thou hast worn thy tongue to the stumps, *endeavour* as much as thou canst, and others commend thee for a diligent Christian; *mourn* in some wilderness till dooms day, dig thy grave there with thy nayls, weep buckets full of hourly tears, till thou canst weep no more, *fast and pray* till thy skinne and bones cleave together; *promise and purpose* with full resolution, to be better; *re- form* thy head, heart, life, and tongue, and some, nay all sinnes; live like an Angel, shine like a Sun, walk up and down the world like a distressed Pilgrim, going to another countrey, so that all Christians commend and admire thee; die ten thousand deaths, lie at the fireback in hell so many millions of years, as there are piles of grasse on the earth, or sands upon

Christ our
only Re-
deemer.



Christ our
only Redeemer.



Gal. 5. 22

Use 4.
Be watch-
full.

Object.

Answer.

upon the Sea shore, or starres in heaven, or motes in the Sun; I tell thee, not one sparke of Gods wrath against thy sinnes shall be, can be quenched by all these duties, nor by any of these sorrowes, or tears; for, these are not the blood of Christ. Nay, if all the Angels and Saints in heaven and earth should pray for thee, these cannot deliver thee, for they are not the blood of Christ. Nay God as a creator having made a Law, will not forgive one sin without the blood of Christ; nay, Christs blood will not doe it neither, if thou dost joyn never so little that thou hast or dost, unto Jesus Christ, and makest thy self or any of thy duties copartners with Christ in that great work of saving thee. Cry out therefore as that blessed Martyr did, *None but Christ, none but Christ.*

Take heed of neglecting or rejecting so great salvation by *Jesus Christ*. Take heed of spilling this potion, that only can cure thee.

But thou wilt say, This means of Redemption is only appointed for some, it is not intended for all, therefore not for me, therefore how can I reject Christ?

It is true, Christ spent not his breath to pray for all, *John 17. 9.* much lesse his blood for all, therefore he was never intended as a Redeemer of all; but that he is not intended as a deliverer of thee, how doth

both this follow? How dost thou know this?

But secondly, I say; though Christ be not intended for *all*, yet he is *offered* unto all, and therefore unto thee. And the ground is this chiefly.

The universall offer of Christ ariseth not from Christs Priestly office immediately, but from his Kingly office, whereby the Father having given him all power and dominion in heaven and earth, he creupon commands all men to stoop unto him, and likewise bids all his Disciples, and all their successours to go and preach the Gospel to every creature under heaven, *Mat. 28. 18. 19.* For Christ doth not immediately offer himself to all men as a Saviour, whereby they may be incouraged to serve him as a King: but first as a King commanding them to cast away their weapons, and stoop unto his Scepter, and depend upon his free mercy, acknowledging, if ever he save me, I will lesse him; if he damn me, his name is righteous in so dealing with me.

But that I may fasten this exhortation, will shew these four things:

I. The Lord Jesus is offered to every particular person: which I will shew thus: What hast thou to say against it, that thou dost doubt of it? It may be thou wilt plead: Oh, I am so ignorant of my self, God,

G 2

Christ,

Christ our
only Re-
deemer.



The offer
of Christ
universall,
and why.

Mark. 16.
15.

I.
The offer
of Christ
universall,
& where-
in,

Christ our
only Re-
deemer.



Ans.

Prov. 9. 4.

3 Cor. 5. 20

Prov. 1. 22,
23.

Object.

Ans.

Object.

Ans.

Christ, or his will, that surely the Lord offers no Christ to me.

Yes, but he doth though thou liest in utter darknesse. Our blessed Saviour glorified his Father, for revealing the mystery of the Gospel to simple men, neglecting those that carryed the chief reputation of wisdom in the World. The parts of none are so low, as that they are beneath the gracious regard of Christ. God bestoweth the best fruits of his love upon mean and weak persons here, that he might confound the pride of flesh the more. Where it pleaseth him to make his choyce, and to exalt his mercy, he passeth by no degree of wisdom though never so uncappable.

But thou wilt say, I am an enemy to God, and have a heart so stubborn and loath to yeeld; I have vexed him to the very heart by my transgressions.

Yet he beseecheth thee to be reconciled. Put case thou hast been a sinner, and rebellious against God, yet so long as thou art not found amongst malicious opposers and underminers of his truth, never giving way to despairing thoughts, thou hast mercifull Saviour.

But I have despised the means of reconciliation, and rejected mercy.

Yet God calls thee to return; Thou hast plaid the harlot with many lovers, yet turn again to me, saith the Lord, Jer. 3. 1. Cast thy

into

into the armes of Christ, and if thou perish, perish there; if thou dost not, thou art sure to perish. If mercy be to be had any where, it is by seeking to Christ, not by turning from him. Herein appears Christs love to thee, that he hath given thee a heart in some degree sensible; he might have given thee up to *hardnesse*, *secURITY*, and *prophanenesse*; of all spirituall judgements the greatest. But he that died for his enemies, will in no wise refuse thee, the desire of whose soule is towards him. When the Prodigall set himself to return to his father, his father staies not for him, but meets him in the way. If our sinnes displease us, they shall never hurt us; but we shall be esteemed of God to be what which we desire and labour to be, *Psal.* 135. 19.

But can the Lord offer Christ to me, so poor, that have no strength, no faith, no grace, nor sense of my poverty?

Yes, even to thee; why should we except our selves, when Christ doth not except us? *Come unto me all ye that are weary and heavy laden.* We are therefore poor, because we know not our riches. We can never be in such a condition, wherein there will be just cause of utter despair. *He that sits in darknesse and seeth no light, no light of comfort, no light of God's countenance, let him trust in the name of the Lord.* Weak-

Christ our
only Re-
deemer.



Christ
casts off
none that
desire to
come un-
to him.

Object.

Ans.

Christ calls
all sinners
to come
unto him
without
exception.

Christ our
only Redeemer.



Object.

Answer.

Christ
owns men,
though
they are
weak, and
cannot
prize him.

Object.

Answer.

nesses do not debar us from mercy; nay they incline God the more. The husband is bound to bear with the wife, *as being the weaker vessel*; and shall we think God will exempt himself from his own Rule, and not bear with his weak Spouse?

But is this offer made to me that cannot love, prize, nor desire the *Lord Jesus*?

Yes, to thee, Christ knows how to pity us in this case. We are weak, but we are his. A father looks not so much at the blemishes of his childe, as at his own nature in him; so Christ finds matter of love from any thing of his own in us. A Christians carriage towards Christ may in many things be very offensive, and cause much strangeness, yet (so long as he resolves not upon any known evil) Christ will own him, and he Christ.

Oh but I have fallen from God oft, since he hath inlightned me; and doth he tender Christ to *Me*?

Thou must know that Christ hath married every beleieving soule to himself, and that where the work of grace is begun sinne loses strength by every new fall. there be a spring of sin in thee, there is spring of mercy in God, and a fountain daily opened to wash thy uncleanness in *Adam* (indeed) lost all by once sinning, but we are under a better covenant, a covenant of Mercy, and are encouraged by the Son of

go to the Father every day for the finnes of that day.

If I was willing to receive Christ, I might have Christ offered to me; but will the Lord offer him to such a one as desires not to have Christ?

Yes (saith our Saviour) *I would have gathered you as the hen gathereth her chickens under her wings, and you would not.* We must know, a creating power cannot only bring something out of nothing, but contrary out of contrary; of unwilling God can make us a willing people. There is a promise of *pouring clean water upon us*, and Christ hath taken upon him to purge his Spouse, and make her fit for himself.

What hast thou now to plead against this strange kindnesse of the Lord in offering Christ to thee? Thou wilt say, it may be:

Oh! I fear time is past, Oh! time is past. I might once have had Christ, but now mine heart is sealed down with hardnesse, blindnesse, unbelief; Oh! time is now gone.

No, not so, see *Isai. 65. 1, 2, 3.* *All the day long God holdeth out his hands to a back-sliding and rebellious people.* Thy day of grace, thy day of means, thy day of life, thy day of Godsstriving with thee, and stirring of thee, still lasts.

But if God be so willing to save, and

Christ our onely Redeemer.

Object.

Ans.

Christ offers himself to those that do not desire him.

Object.

Ans.

No time past to receive Christ.

Object.

Christ our
only Re-
deemer.



Ans.
Christ
freely of-
fers him-
self to men
but does not
force men
to him.

Quest.

Ans.
The con-
ditions of
coming
to Christ.

On what
termes
Christ may
be had,
1. We must
give our
selves to
him.

1. We must
give away
all our sins

so prodigall of his Christ, why doth he not give me Christ, or draw me to Christ?

I answer. What command dost thou look for to draw thee to *Christ*, but this word *Come*? oh come thou poor, forlorn, lost, blinde, cursed, nothing, I will save thee, I will enrich thee, I will forgive thee, I will enlighten thee, I will blesse thee, I will be all things unto thee, do all things for thee. May not this win and melt the heart of a Devill?

II. Upon what conditions may Christ be had?

Make an exchange of what thou art or hast with Christ, for what Christ is or hath; and so taking him, (like the wise merchant the *Pearl*) thou shalt have salvation with him.

Now this Exchange lieth in these four things chiefly.

First, Give away thy self to him, *head, heart, tongue, body, soul*, and he will give away himself unto thee, *Cant. 6. 3.* yea he will stand in thy room in heaven, that thou mayst triumph and say, I am already in heaven, glorified in him. I see Gods blessed face in *Christ*: I have conquered Death, Hell, and the Devill in him.

Secondly, Give away all thy *sinnes* to *Christ*, confesse them, leave them, cast them upon the Lord *Jesus*, so as to receive power from him to forsake them; and he will be

be made sinne for thee to take them away from thee, *1 Job. 1. 9.*

Thirdly, Give away thine *honour, pleasure, profit, life*, for him; he will give away his crown and honour, life and all to thee, *Lu. 18.* Let nothing be sweet unto thee but *Him*, and nothing shall be sweet unto him but *thee*.

Fourthly, Give away thy Rags, forsake thine own Righteousnesse for him; hee will give away all his Robes and Righteousnesse to thee, *Phil. 3. 8. 9.* Thou shalt stand as glorious in the sight of God, howsoever thou art a poor snake in thy selfe; as an Angel, nay, as all the Angels, because cloathed with his Sonne *Christ Jesus* his Righteousnesse.

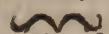
Now tell me, will you have *Christ*? He is offered to you. Yes, you will all say: Yea, with all mine heart. But will you have him on these terms, upon these four conditions?

Now because men will flatter themselves, and say, Yes;

III. I will shew you four sorts of people that reject *Christ* thus offered.

First, the *slighting Unbeliever*; that when he hears of an offer of *Christ*, and should wonder at the love of the Lord in doing this; he makes nothing of it, but goes from the Church, and sayes, We must give Ministers the wall in the Pulpit; and, poor men, they must have somewhat to say

Christ our onely Redeemer.



3. We must give away our honor, pleasure, life it self, if he require it.

4. we must give away all our own righteousness.

III.

Four sorts of people that reject *Christ*.

1. The slighter.

Christ our
only Redeemer.



2. The desperate un-
believer.

3. The presumptuous
unbeliever.

say and preach for their living: There was a good plain Sermon to day, the man seems to mean well, but I think he be no great Scholar; and so makes no more of the offer of *Christ*, then of the offer of a straw at their feet. If a good bargain be offered them, they will forget all their businesse to accomplish that; yet they make light of this offer, *Mat. 22. 5.*

Secondly, *The desperate unbeliever*: that seeing his sins to be so great, and feeling his heart so hard, and finding but little good from God, since he sought for help, (like *Cain*) flyeth from the presence of the Lord; like a mad Lion he breaks his chains of restraining grace, and runneth roaring after his prey, after his cups, queans, lusts, &c. and so will not honour Christ with such a great cure of such great sins, that he shall never have the credit of it, nor will be beholding to him for such a kindnesse.

Thirdly, *the presumptuous unbeliever*: that seeing what sinnes he hath committed, and it may be having a little touch, and some sorrow for his sins, catcheth at Christ, hoping to be saved by him before ever he come to be loaden with sin as the greatest evil, or Gods wrath kindled against him as his greatest curse; and so catching at Christ, hopes he hath Christ, and hoping he hath Christ already, shuts out Christ for the future, and so rejects him, *Mich.*

3. 11. You shall have these men and women complain never of the want, but only of the weaknesse of their faith, and they will not be beaten off from thence; let them hear never so much of their misery, nor see never so much of their sinne, yet they will not be beaten off from trusting to Christ.

Fourthly, the tottering, doubtfull unbeliever: one that is in a question whether hee had best have Christ or no: he sees some good in Christ that he would gladly have him for; as, Then I shall have heaven, and pardon, and grace, and peace; and yet he sees many things he dislikes with Christ; as, namely, then farewell merry meetings, pastimes, cards, and dice, pleasure and sinfull games; and hence they totter this way and that way, not knowing whether they had best have Christ or no, Jam. 1. 6, 7. these people reject Jesus Christ.

IV. And now come and see the greatnesse of this sin.

1. It's a most bloody sin, it's a trampling under foot the blood of the Son of God Heb. 10. 21.

2. It's a most Dishonouring sinne; for as by the first act of faith a man glorifieth God by obeying all the Law at an instant in Christ: so, by rejecting him, thou dost break all those Lawes of God in an instant, and so dost dishonour him.

Christ our onely Redeemer.



4. To the tottering & doubtfull unbeliever.

IV.

The great evil in rejecting Christ.

1. A bloody sin.

2. A dishonouring sin.

3. It's

Christ our
only Redeemer.

3. An ungratefull
sin.

4. An inexcusable
sin.

Object.

Answer.

Object.

Answer.

Object.

Answer.

5. An hea-
vie sin.

3. It's a most *ungratefull sin*, it's despising Gods greatest love, which the Lord takes most heavily.

4. It's a most *inexcusable sin*: for what have you to cast against *Jesus Christ*? Oh, my sins are so great, thou wilt say. But take *Christ*, his blood will wash thee from all thy sinnes.

Oh! but my heart is hard, and my mind blind.

Yea, but take me, and I will break thine heart, open thine eyes. A new heart is Gods gift, and he hath promised to create it in us.

Oh! but then I must forsake all my pleasures.

Thou shalt have them fully, continually, infinitely in Christ.

Oh! but I cannot take Christ.

Oh! but Christ can give thee an hand to receive him, as well as give away himself.

5. It is a most *heavy sin*. What sin will gripe so in hell as this? *Job. 3. 19.* God the Father shall strike the Devils for breaking the Law of the creation; but God the Son shall strike thee, and the Comforter himself shall set himself against thee, for despising the means and offers of redemption. The Devils might never have had mercy, but thou shalt think with anguish, and vexation, and madnesse of heart,

I might have had a *Christ*, he was offered unto me: Mercy wooed this stubborn proud heart to yeeld. But, O rock of Adamant that I was! it did not affect me. Oh flie speedily to this *City of refuge*, lest the pursuer of blood overtake thee.

Away then out of your selves to the Lord Jesus. Heaven and earth leave thee, and have forsaken thee: now there is but one more that can doe thee good, and deliver thy soul from endlesse sorrow: go to him, and take hold on him, not with the hand of presumption and love to thy self, to save thy self, but with the hand of faith, and love to him, to honour him.

I am well enough already: what tell you me of *Christ*?

This is the damning sinne of these times; when men have *Christ* offered unto them, foretelling them else of wrath to come, they say they are well, hence feeling no judgement here, they fear no wrath hereafter; hence being well, they feel no need of *Christ*; hence til they dye they never seek out for a Saviour. Men will not come into the Ark already made for them, before the flood arise. The world makes so much of those it nurfeth up, that they are unwilling to come to heaven, when they are called to come home.

But it may be *Christ* hath not redeemed me, nor shed his blood for me, therefore why should I goe to him?

Christ our onely Redeemer.



Use 5.
Of invitation to take hold on *Christ*.

Object.

Ans.

Security a dangerous sin.

Object.

It

Christ our
only Re-
deemer.



Answ.

To say
that Christ
hath not
redeemed
thee, is no
excuse for
not com-
ming to
Christ.

It may be it is true, may be not ; yet doe thou venture, as those *Joel 2. Who knows but the Lord may return ?* It is true, God hath elected but few, and so the Sonne hath shed his blood, and died but for a few ; yet this is no excuse for thee to lie down and say, What should I seek out of my selfe for succour ? Thou must in this case venture and try, as many men amongst us do now, who hearing of one good Living fallen, twenty of them will goe and seek for it, although they know only one shall have it. Therefore say as those lepers in *Samaria*, If I stay here in my sinnes, I die ; if I goe out to the camp of the *Syrians*, we may live, we can but die however : If I go out to Christ, I may get mercy, however I can but die, and it is better to die at Christs feet, than in thine own puddle : Content not your selves therefore with your bare reformation, and amending your lives ; this is but to crosse the debt in thine own book, it remaineth uncanceled in the creditors book still : but go, take, offer up this eternall sacrifice before the eyes of God the Father, and try guilty at his barr, and look for mercy from him ; sigh under thy bondage, that as *Moses* was sent unto the *Israelites*, so may Christ be sent into thy soul. Rest not therefore in the sight or sense of a helpleffe condition, saying ; I cannot help my self, unlesse Christ doth :
sigh

light unto the Lord Jesus in heaven for succour, and admire the Lord for ever, that when there was no help, and when he might have raised out of the stones children to praise him, yet he should send his Son out of his bosome to save thee. So much for this particular.

The fifth Divine Principle followes to be handled.

CHAP. V.

That those that are saved are very few; and that those that are saved, are saved with very much difficulty.

Strait is the gate, and narrow is the way that leadeth unto life, and few there be that finde it, Mat. 7. 14.

Here are two parts.

1. The paucity of them that shall be saved: few finde the way thither.

2. The difficulty of being saved: *Strait and narrow is the way and gate unto life.*

Hence arise two Doctrines.

1. That the number of them that shall be saved is very small, Luke. 13. 24. the Devill hath his drove, and swarmes to goe to hell, as fast as Bees to their Hive; Christ hath his Flock, and that is but a little flock; hence Gods children are called Jewels, Mal. 3. 17. which commonly are kept secret, in respect of the other lumber in the house. hence

Christ our
only Re-
deemer.



The fifth
Principle.

Doct 1.

Luk. 12.
32.

Few are
saved, and
that with
difficulty.



Few saved
in all
ages.

1.

As the
world in-
creased in
number, so
in wick-
ednesse.

hence they are called *Strangers* and *Pilgrims*, which are very few in respect of the inhabitants of the countrey through which they passe: hence they are called *sonnes of God*, 1 *John* 3. 2. Of the *bloud Royall*, which are few in respect of common subjects.

But see the truth of this point in these two things.

First, look to all ages and times of the world. Secondly, to all places and persons in the world, and we shall see few men were saved.

1. Look to all ages, and we shall find but a handfull saved. As soon as ever the Lord began to keep house, and there were but two families in it, there was a bloody *Cain* living, and a good *Abel* slain. And as the world increased in number, so in wickednesse, *Gen.* 6. 12. it is said, *All flesh had corrupted their wayes*, and amongst so many thousand men, not one righteous but *Noah*, and his family; and yet in the Ark there crept in a cursed *Cham*.

Afterwards as *Abrahams* posterity increased, so we see their sin abounded. When his posterity was in *Egypt*, where one would think, if ever men were good, now it would appear, being so heavily afflicted by *Pharaoh*, being by so many miracles miraculously delivered by the hand of *Moses*, yet most of these *God was wroth with*, *Heb.* 3. 12. and onely two of them,

Caleb

Caleb and Joshua went into *Canaan*, a type of heaven. Look into *Solomon's* time, what glorious times! what great profession was there then! Yet after his death, *ten Tribes* fell to the odious sin of Idolatry, following the command of *Jeroboam* their King. Look further into *Isaiah's* time, when there were multitudes of Sacrifices and prayers, *Isa. 1. 11.* yet then there was but a remnant, nay, a very little remnant that should be saved. And look to the time of *Christ's* coming in the flesh, (for I pick out the best time of all) when one would think by such sermons he preached, such miracles he wrought, such a life as he led, all the *Jewes* would have entertained him, yet it is said, *He came unto his own, and they received him not.* So few, that *Christ* himself admires at one good *Nathaniel*, *behold an Israelite in whom there is no guile.* In the *Apostles* time, many indeed were converted, but few comparatively; and amongst the best Churches many bad: as that at *Philippi*, *Phil. 3. 18.* Many had a name to live, but were dead; and few only kept their garments unspotted. And presently after the *Apostles* time, many grievous wolves came and devoured the sheep; and so in succeeding ages, *Rev. 12. 9.* All the earth pondred at the whore in scarlet.

And in *Luther's* time, when the light began to arise again, he saw so many carnal

H

Gospel-

Few are saved, and that with difficulty.



Isai. 1. 9.

Job. 1. 12.

Rev. 3. 4.

*Acts 20.
28, 29, 30.*

Luther.

Few are
saved, and
that with
difficulty.



Latimer.

Gospellers, that he breaks out in one Sermon, into these speeches, God grant I may never live to see those bloody dayes that are coming upon an ungodly world. Latimer heard so much prophaneesse in his time, that he thought verily dooms day was just at hand. And have not our ears heard censuring those in the Palatinate, where (as 'tis reported) many have fallen from the glorious Gospel to Popery, as fast as leaves fall in *Autumn*? Who would have thought there had lurked such hearts under such a shew of detesting Popery, as was among them before? And at Christs comming, shall he find faith on the earth?

II.

Few shall
be saved in
all places.



Jer. 10. 25.

Powre out
thy fury
upon the
heathen
that know
thee not,
and upon
the fami-
lies that
call not
upon thy
name, &c.

2. Let us look into all places and persons, and see how few shall be saved. The world is now split into four parts, *Europe, Asia, Africa, and America*; and the three biggest parts are drowned in a deluge of prophaneesse and superstition; they do not so much as professe Christ; you may see the sentence of death written on the mens foreheads, Jer. 10. ult. But let us look upon the best part of the world, and that is *Europe*, how few shall be saved there? First the *Grecian Church*, howsoever now in these daies, their good patriarch of *Constantinople* is about a general Reformation among them, and hath done much good; yet are they for the present, and have been for the most part of them, without the saving means o

know

knowledge. They content themselves with their old superstitions, having little or no preaching at all. And for the other parts, as *Italy, Spain, France, Germany*, for the most part they are Popish; and see the end of these men; *2 Thes. 2. 9, 10, 11, 12.* And now amongst them that carry the badge of honesty, I will not speak what mine ears have heard, and my heart believes concerning other Churches: I will come into our own Church of *England*, which is the most flourishing Church in the world: never had Church such Preachers, such means; yet have we not some Chappels and Churches stand as darke anthorns without light, where people are led with blind, or idle, or licentious Ministers, and so both fall into the ditch?

Nay even amongst them that have the means of grace, but few shall be saved. There may be sometimes amongst ninety nine in a parish, Christ sends a minister to call some one lost sheep among them, *Mat. 13.* Three grounds were bad where the seed was sown, and only one ground good. 'Tis a strange speech of *Chrysostom* in his fourth Sermon to the people of *Antioch*, where he was much beloved and did much good: *How many do you think (saith he) shall be saved in this city? It will be an hard speech to you, but I will speak it; though here*

H 2

Few are saved, and that with difficulty.



Few shall be saved in *England.*
1 Cor. 1.
29.

Luke. 15.
24. 25.

Chrysostome thought in *Antioch*, an hundred could not be saved.

be

Few are
saved, and
that with
difficulty.



These
which the
Scripture
excludes
from sal-
vation.

1. The
profane.

2. The ci-
vill men.

3. The hy-
pocrites.

4. The for-
mall pro-
fessors.

be so many thousands of you; yet there cannot be found an hundred that shall be saved, and doubt of them too; for what villany is there among youth? what stith in old men? and so he goes on. So say I, never tell me we are baptized, and are Christians, and trust to Christ; let us but separate the Goats from the sheep, and exclude none but such as the Scripture doth, and sets a crosse upon their doors, with, *Lord have mercy upon them*, and we shall see only few in the City shall be saved.

1. Cast out all the *profane people* among us, as drunkards, swearers, whores, liars, which the Scripture brands for black sheep, and condemns them in an hundred places.

2. Set by all *Civill men*, that are but Wolves chained up, tame Devils, swine in a fair meadow, that pay all they owe and do nobody any harm, yet do nothing any great good, that plead for themselves and say, Who can say black is mine eye. These are righteous men, whom Christ never came to call; For he came not to call the righteous, but sinners to repentance.

3. Cast by all *Hypocrites*, that like stage players, in the sight of others, act the parts of Kings, and honest men; who look upon them in their tiring hous, that are but base varlets.

4. *Formall Professors*, and *Carnall Gospellers*.

that have a thing like *faith* and like *sorrow*, and like *true repentance*, and like *good desires*, but yet they be but pictures, they deceive others and themselves too, *2 Tim. 3. 5.*

Set by these four sorts, how few then are to be saved, even among them that are catcht in the bosome of the Church?

First, here then is an *Use of encouragement*. Be not discouraged by the name of singularity. What? do you think your self wiser than others? and shall none be saved but such as are so precise as Ministers prate? Are you wiser than others that you think none shall go to heaven but your self? I tell you if you would be saved, you must be singular men, not out of *fashion*, but out of *conscience*, *Acts 24.*

Secondly, here is matter of *terror* to all those that be of opinion, that few shall be saved; and therefore when they are convinced of the danger of sin by the word, they flie to this shelter, If I be damned, it will be woe to many more beside me then; as though most should not be damned. Oh yes, the most of them that live in the Church shall perish: and this made a *Hermit* which *Theodore* mentions, to live 15. years in a cell in a desolate wilderness, with nothing but bread and water, and yet doubted after all his sorrow, whether he should be saved or no. Oh!

H 3

Gods

Few are saved, and that with difficulty.



Use 1.
Of encouragement.

Tit. 2. 14.

Use 2.
Of terror.

Few are
saved, and
that with
difficulty.

Use 3.
Of exhortation to
all confident people.

Presumptuous men
think of
themselves
as the
Jews did
of the
Pharisees.

Gods wrath is heavy, which thou shalt one day bear.

Thirdly, this ministreth exhortation to all confident people, that think they beleieve and say, they doubt not but to be saved, and hence doe not much fear death. Oh! learn hence to suspect and fear your estates, and fear it so much, that thou canst not be quiet untill thou hast got some assurance thou shalt be saved. When Christ told his Disciples that one of them should betray him, they all said, *Master, Is it I?* but if he had said, eleven of them should betray him, all except one, would they not all conclude, *Surely it is I?* If the Lord had said, only *Few* shall be damned, every man might fear, It may be it is I; but now he saies *most* shall, every man may cry out and say, *Surely it is I.* No humble heart, but is driven to and fro with many stinging fears this way; yet there is a generation of presumptuous, brazen-fac'd, bold people, that confidently think of themselves, as the *Jewes* of the *Pharisees* (being so holy and strict) that if God save but two in the world, they shall make one.

The childe of God indeed is bold as a *Lion*; but he hath Gods Spirit and promise, assuring him of his eternall welfare. But I speak of divers that have no foundation to prove this point (which they pertinaciously

pertinaciously defend) that they shall be saved. This confident humour rageth most of all in our old professors at large, who think, that's a jest indeed, that having been of a good belief so long, that they now should be so farre behind-hand, as to begin the work, and lay the foundation anew. And not only among these, but amongst divers sorts of people whom the Devill never troubles, because he is sure of them already, and therefore cries peace in their ears, whose *consciences* never trouble them, because *that* hath shut its eyes; and hence they sleep, and sleeping dreame, that God is mercifull unto them, and will be so; yet never see they are deceived, until they awake with the flames of hell about their ears; and the *world* troubles them not, they have their hearts desire here, because they are friends to it, and so enemies to God. And *Ministers* never trouble them, for they have none such as are fit for that work neer them; or if they have, they can sit and sleep in the Church, and chuse whether they will beleieve him. And their friends never trouble them, because they are afraid to displease them. And God himself never troubles them, because that time is to come hereafter. This one truth well pondered and thought on, may damp thine heart, and make thy conscience flie in thy face, and say, *Thou*

Few are saved, and that with difficulty.

Confidence rageth most in professors at large.

The devil never troubles some men, because he is sure of them already.

Friends never reprove some men, because of displeasing them.

Few are
saved, and
that with
difficulty.



Obj. 1.

Ans.

Obj. 2.

Ans.

Obj. 3.

Ans.

Obj. 4.

Ans.

Ezek. 33.
31, 32.

art the man; it may be there are better in hell than thy self that art so confident; and therefore tell me what hast thou to say for thy self, that thou shalt be saved? In what thing hast thou gone beyond them that think they are rich and want nothing, who yet are poor, blinde, miserable, and naked?

Thou wilt say happily, first, I have left my sinnes I once lived in, and am now no drunkard, no swearer, no lier, &c.

I answer, thou mayest be washt from thy mire (the pollution of the world) and yet be a swine in Gods account, 2 Pet. 2. 20. thou mayest live a blamelesse, innocent, honest, smooth life, and yet be a miserable creature still, Phil. 3. 6.

But I pray, and that often.

This thou mayst doe, and yet never be saved. Isai. 1. 11. To what purpose is your multitude of sacrifices? Nay thou mayest pray with much affection, with a good heart, as thou thinkest, yet a thousand miles off from being saved, Prov. 1. 28.

But I fast sometimes, as well as pray.

So did the Scribes and Pharisees, even twice a week, which could not be publick, but private fasts. And yet this righteousness could never save them.

But I hear the word of God, and like the best Preachers.

This thou mayst doe too, and yet never be saved. Nay, thou mayst so hear, as to receive

receive much joy and comfort in hearing, nay, to beleve and catch hold on Christ, and so say and think *he is thine*, and yet not be saved: as the stony ground did, *Matth. 13.* who heard the word with joy, and for a season beleved.

I read the Scriptures often.

This you may doe too, and yet never be saved; as the Pharisees, who were so perfect in reading the Bible, that Christ needed but only say, *It hath been said of old time*, for they knew the text and place well enough without intimation.

But I am grieved and am sorrowfull, and repent for my sins past.

Judas did thus, *Mat. 27. 3.* he repents himself with a legall repentance for fear of hell, and with a naturall sorrow for dealing so unkindly with Christ, in betraying not only blood, but innocent blood. True humiliation is ever accompanied with hearty reformation.

Oh! but I love good men, and their company.

So did the *five foolish Virgins* love the company, and (at the time of extremity) the very oyle and grace of the *wise*, yet they were locked out of the gates of mercy.

But God hath given me more knowledge than others, or than I my self had once.

This thou mayst have, and be able to teach others, and think so of thy self too, and yet never be saved.

But

Few are saved, and that with difficulty.



Obj. 5.

Ans.

Obj. 6.

Ans.

Obj. 7.

Ans.

Obj. 8.

Ans.

Rom. 2. 18.

Few are
saved, and
that with
difficulty.

Obj. 9.

Answ.

Obj. 10.

Answ.

Luke 13.

24.

Obj. 11.

Answ.

Phil. 3. 6.

11.

2 Chron.

44. 4. 5. 6.

But I keep the Lords day strictly.
So did the Jewes, whom yet Christ
condemned, and were never saved.

I have very many good desires and endea-
vours to get heaven.

These thou and thousands may have,
and yet misse of heaven.

Many shall seek to enter in at that nar-
row gate, and not be able.

True, thou wilt say, many men doe
many duties, but without any life or zeal,
I am zealous.

So thou mayest be, and yet never be
saved, as *Jebu*; *Paul* was zealous when he
was a Pharisee, and if he was so for a false
Religion, and a bad cause, why much
more mayest thou be for a good cause; so
zealous as not only to cry out against pro-
fanenesse in the wicked, but civill ho-
nesty of others, and hypocrisie of others,
yea, even of the coldnesse of the best of
Gods people: thou mayst be the fore-
horse in the Team, and the Ring-leader of
good exercises amongst the best men, (as
Joash a wicked King was the first that com-
plained of the negligence of his best Offi-
cers in not repairing the Temple) and so
stirre them up unto it: nay, thou mayest
be so forward, as to be persecuted, and
not yeeld an inch, nor shrink in the wet-
ting, but mayest manfully and courage-
ously stand it out in time of persecution,

as the thorny ground did : so zealous thou mayest be, as to like best of, and to flock most unto the most zealous Preachers, that search mens consciences best, as the whole countrey of Judea came flocking to John's Ministry, and delighted to hear him for a season; nay, thou mayest be zealous as to take sweet delight in doing of all these things, Isa. 58. 2, 3. *They delight in approaching near unto God,* yet come short of heaven.

But thou wilt say, True, many a man rides post, that breaks his neck at last : many a man is zealous, but his fire is soon quenched, and his zeal is soon spent ; they hold not out ; whereas I am constant, and persevere in godly courses.

So did that young man, yet he was a gracelesse man, Mat. 19. 20. *All these things have I done from my youth: what lack I yet?*

It is true, hypocrites may persevere, but they know themselves to be naught all the while, and so deceive others : but I am perswaded that I am in Gods favour, and in a safe and happy estate, since I do all with a good heart for God.

This thou mayest verily think of thy self, and yet be deceived, and damned, and goe to the Devill at last. *There is a way (saith Solomon) that seemeth right to a man, but the end thereof is the way of death.* For he is an hypocrite not only that makes a seem-

Few are saved, and that with difficulty.



Obj. 12.

Ans.

Obj. 13.

Ans.

Prov. 14. 12.

ing

Few are
saved, and
that with
difficulty.

Some hy-
pocrites
deceive
themselves,
some de-
ceive o-
thers.

Mar. 25.
The five
foolish
virgins.

ing outward shew of what he hath not, but also that hath a true shew of what indeed there is not. The first sort of hypocrites deceive others onely; the later having some inward, yet common work, deceive themselves too, *Jam. i. 26. If any man seem to be religious* (so many are, and so deceive the world,) but it is added, *deceiving his own soule.* Nay, thou mayst go so fairly, and live so honestly, that all the best Christians about thee may think well of thee, and never suspect thee, and so mayst passe through the world, and die with a deluded comfort, that thou shalt goe to heaven, and be canonized for a Saint in thy Funerall Sermon, and never know thou art counterfeit, till the Lord brings thee to thy strict and last examination, and so thou receivest that dreadfull sentence, *Go ye cursed.* So it was with the *five foolish Virgins* that were never discovered by the *wise*, nor by themselves, untill the gate of grace was shut upon them. If thou hast therefore no better evidences to shew for thy selfe, that thine estate is good, then these, Ile not give a pins point for all thy flattering false hopes of being saved: but it may be thou hast never yet come so farre as to this pitch; and if not, Lord, what will become of thee? Suspect thy self much, and when in this shipwrack of souls thou seest so many thousands sink, cry

cry out, and conclude, It's a wonder of wonders, and a thousand and a thousand to one, if ever thou comest safe to shore.

Oh! strive then to be one of them that shall be saved, though it cost thee thy bloud, and the losse of all that thou hast, labour to goe beyond all those that go so far, and yet perish at the last. Do not say, that seeing so few shall be saved, therefore this discourageth me from seeking, because all my labour may be in vain. Consider that Christ here makes another and a better use of it, *Luk: 3. 24.* Seeing that many shall seek and not enter, therefore (saith he) strive to enter in at the strait gate; venture at least, and try what the Lord will doe for thee.

Wherein doth the child of God, (and so how may I) go beyond these hypocrites that go so far?

In three things principally.

First, no unregenerate man, though he go never so farre, let him do never so much, but he lives in some one sinne or other, secret or open, little or great. *Judas* went farre, but he was covetous. *Herod* went farge, but he loved his *Herodias*. Every dog hath his kennel, every swine hath his swill, and every wicked man his lust; for no unregenerate man hath fruition of God to content him, and there is no mans heart but it must have some good

Few are saved, and that with difficulty.



Use 4.
Strive to be saved.

Quest.

Ans.

Wherein a child of God goeth beyond an hypocrite.
1. No unregenerate man but lives in some known sin.

Few are
saved, and
that with
difficulty.



Hypo-
crites like
the whore
in the
Proverbs,
or like *Je-
bu*; zealous
against *Ba-
al*, but for
their own
ends.

good to content it, which good is to be found only in the fountain of all good, and that is God; or in the cistern, and that is in the creatures: hence a man having lost full content in God, he seeks for, and feeds upon contentment in the creature which he makes a God to him, and here lies his lust or sinne, which he must needs live in. Hence, aske those men that goe very far, and take their penny for good silver, and commend themselves for their good desires: I say, ask them, if they have no sin; Yes, say they, who can live without sinne? and so they give way to sin, and therefore live in sin; Nay, commonly, all the duties, prayers, care, and zeal of the best hypocrites are to hide a lust; as the whore in the *Proverbs*; that wipes her mouth, and goes to the Temple, and paies her vows; or to feed a lust, as *Jebu* his zeal against *Baal*, was to get a Kingdome. There remains a root of bitterness in the best hypocrites, which howsoever it be lopt off sometimes by sickness or horror of conscience, and a man hath purposes never to commit again, yet there it secretly lurks; and though it seemeth to be bound and conquered by the *Word*, or by *Prayer*, or by outward *Crosses*, or while the hand of God is upon a man, yet the inward strength and power of it remains still; and therefore when

tempra-

temptations, like strong *Philistines*, are upon this man again, he breaks all vowes, promises, bonds of God, and will save the life of his sin.

Secondly, no unregenerate man or woman ever came to be poor in spirit, and so to be carried out of all duties unto Christ: if it were possible for them to forsake and break loose for ever from all sinne, yet here they stick as the Scribes and Pharisees, and so like zealous *Paul* before his conversion, they fasted and prayed, and kept the Sabbath, but they rested in their legall righteousness, and in the performance of these and the like duties. Take the best Hypocrite that hath the most strong perswasions of Gods love to him, and ask him, why he hopes to be saved. He will answer, *I pray, read, hear, love good men, cry out of the sinnes of the time.* And tell him again, that an Hypocrite may climb these stairs and goe as farre; He will reply, true indeed, but they do not what they do with a sound heart, but to be seen of men. Mark now, how these men feel a good heart in themselves, and in all things they doe, and therefore feel not a want of all good, which is poverty of spirit, and therefore here they fall short. *Isai. 66. 2.* there were divers Hypocrites forward for the worship of God in the Temple, but God loathes these, because not poor in spirit,

Few are saved, and that with difficulty.



2. Unregenerate men are not poor in spirit.

God looks on the poor in spirit.

Few are
saved, and
that with
difficulty.



to them only it is said the Lord will look. I have seen many professors very forward for all good duties, but as ignorant of Christ when they are sifted, as blocks. And if a man (as few doe) know not Christ, he must rest in his duties, because he knowes not Christ, to whom he must goe and be carried if ever he be saved. I have heard of a man that being condemned to die, thought to escape the gallows, and to save himselfe from hanging by a certain gift he said he had of whistling; so men seek to save themselves by their gifts of knowledge, gifts of memory, gifts of prayer, and when they see they must die for their sinnes, this is the ruine of many a soule, that though he forsake Egypt and his sins, and fleshpots there, and will never be so as he hath been, yet he never cometh into Canaan, but loseth himself and his soul in a wilderness of many duties, and there perisheth.

3. Unregenerate
men never
take their
rest in
Christ
onely.

Thirdly, if any unregenerate man come unto Christ, he never gets into Christ, that is, never takes his eternall rest and lodging in Jesus Christ only, Heb. 4. 4. Judas followed Christ for the Bagge, he would have the Bag and Christ too. The young man came unto Christ to be his Disciple, but he would have Christ and the world too; they will not content themselves with Christ alone, nor with the world alone, but make their

markets

markets out of both, like whorist wives, that will pleas their husbands and others too. Men in distresse of conscience, if they have comfort from Christ, they are contented; if they have salvation from hell by Christ, they are contented. but Christ himself contents them not. Thus far an hypocrite goes not. So much for the first Doctrine observed out of the Text. I come now to the second.

Doct. 2. That those that are saved, are saved with much difficulty: or it is a wonderfull hard thing to be saved.

The gate is strait, and therefore a man must sweat and strive to enter; both the entrance is difficult, and the progresse of salvation too. *Jesus Christ* is not got with a wet finger. It is not wishing and desiring to be saved, will bring men to heaven; hells mouth is full of *good wishes*. It is not shedding a tear at a Sermon, or blubbering now and then in a corner, and saying over thy prayers, and crying God mercy for thy sins, will save thee. It is not *Lord have mercy upon us*, will doe thee good. It is not coming constantly to Church; these are easie matters. But it is a tough work, a wonderfull hard matter to be saved, 1 Pet. 4. 18. Hence the way to heaven is compared to a *Race*, where a man must put forth all his strength, and stretch every limb, and all to get forward. Hence a Christians life is compared to

I wrestling,

Few are saved, and that with difficulty.



Doct. 2.
Salvation
difficult.

Few are
saved; and
that with
difficulty.



Salvation
compared
to fighting

Four strait
gates to
be past
through
before we
can enter
into hea-
ven.

1. The
strait gate
of humili-
ation.

wrestling, Eph. 6. 12. All the policy and power of hell buckle together against a Christian, therefore he must look to himself, or else he falls. Hence it is compared to fighting, 2 Tim. 4. 7. a man must fight against the *Devill*, the *World*, *Himself*; who shoot poysoned bullets in the soul, where a man must kill or be killed. God hath not lined the way to Christ with velvet, nor strewed it with rushes. He will never feed a slothfull humour in man, who will be saved if Christ and Heaven would drop into their mouthes, and if any would bear their charges thither: If *Christ* might be bought for a few cold wishes, and lazie desires, he would be of small reckoning amongst men, who would say, *lightly come lightly goe*. Indeed Christs yoke is easie in it self, and when a man is got into Christ, nothing is so sweet; but for a carnall dull heart, it is hard to draw in it; for,

There are 4. strait gates wch every one must pass through before he can enter into heave.

1. There is the strait gate of *Humiliation*: God saveth none, but first he humbleth them; now it is hard to pass through the gates and flames of hell; for a heart as stiffe a stake, to bow; as hard as a stone, to bleed for the least prick, not to mourne for one sin, but all sins; and not for a fit, but all a mans life time; Oh it is hard for a man to suffer himself to be loaden with

with sinne, and prest to death for sin, so as never to love sinne more, but to spit in the face of that which he once loved as dearly as his life. It is easie to drop a tear or two, and be Sermon-sick; but to have a heart rent for sinne, and from sinne, this is true humiliation, and this is hard.

2. The strait gate of *Faith*, Eph. 1. 19. It's an easie matter to presume, but hard to beleeeve in Christ. It is easie for a man that was never humbled, to beleeeve and say, 'Tis but beleeving: but it is an hard matter for a man humbled, when he sees all his sins in order before him, the *Devill* and *Conscience* roaring upon him, and crying out against him, and God frowning upon him, now to call God *Father*, is an hard work. *Judas* had rather be hang'd than believe. It is hard to see a Christ as a rock to stand upon, when we are overwhelmed with sorrow of heart for sinne. It is hard to prize Christ above ten thousand worlds of pearl: 'tis hard to desire Christ, and nothing but Christ; hard to follow Christ all the day long, and never to be quiet till he is got in thine armes, and then with *Simeon* to say, *Lord now lettest thou thy servant depart in peace.*

3. The strait gate of *Repentance*. It is an easie matter for a man to confesse himselfe to be a sinner, and to cry God forgiveness untill next time: but to have a
I 2 bitter

Few are saved, and that with difficulty.



2. Of the strait gate of faith.

3. Of the strait gate of repentance.

Few are
saved, and
that with
difficulty.



4. Strait
opposition

Use.
Of instru-
ction.

Nine false
waies to
salvation
discovered
1. The
broad way

2. The
way of ci-
vill educa-
tion.

3. The
way of
good
wishes.

bitter sorrow and so to turn from all sin, and to return to God; and all the waies of God, which is true repentance indeed; this is hard.

4. The strait gate of *opposition of Devils, the World, and a mans own Self*, who knock a man down when he begins to look towards Christ and heaven.

Hence learn, that every easie way to heaven is a false way, although ministers should preach it out of their Pulpits, and Angels should publish it out of heaven.

Now there are nine easie wayes to heaven, (as men think) all which lead to hell.

1. The common broad way, wherein a whole parish may all goe a breadth in it; tell these people they shal be damned; their answer is, then woe to many more besides me.

2. The way of *Civill education*, whereby many wilde natures are by little and little tamed, and like wolves are chained up easily while they are young.

3. *Balams way of good wishes*, whereby many people will confesse their ignorance, forgetfulnesse, and that they cannot make such shewes as others doe, but they thank God their hearts are as good, and God for his part accepts (say they) the will for the deed. And, *My son give me thine heart*; the heart is all in all, and so long they

hore

hope to doe well enough. Poor deluded creatures thus think to break through armies of *sinnes*, *Devils*, *temptations*, and to break open the very gates of Heaven with a few good wishes; they think to come to their journeys end without legs, because their hearts are good to God.

4. The way of *Formality*, whereby men rest in the *performance* of most or of all *externall duties* without inward life, *Mark*. 1.

14. Every man must have some *Religion*, some fig-leaves to hide their nakednesse. Now this *Religion* must be either true *Religion*, or the false one; if the true, he must either take up the power of it, but that he will not, because it is burdensome; or the *forme* of it, and this being easie men embrace it as their God, and will rather lose their lives than their *Religion* thus taken up. This form of *Religion* is the easiest *Religion* in the world; partly, because it easeth men of trouble of conscience, quieting that: Thou hast sinned, saith conscience, and God is offended, take a book and pray, keep thy conscience better, and bring thy Bible with thee. Now conscience is silent, being charmed down with the form of *Religion*, as the Devill is driven away (as they say) with holy water; partly also because the form of religion credits a man, partly because it is easie in it self; it's of

Few are saved, and that with difficulty.



4. The way of formality.

The consciences of unregenerate men are often silenced with a form of religion.

Few are
saved, and
that with
difficulty.



Bookpray-
er not the
power of
godliness.

a light carriage, being but the shadow and picture of the substance of religion; as now, what an easie matter it is to come to Church? They hear (at least outwardly) very attentively an hour and more, and then to turn to a proof, and to turn down a leaf, here's the form. But now to spend Saturday night, and all the whole Sabbath day morning, in trimming the Lamp, and in getting oyle in the heart to meet the Bridegroom the next day, and so meet him in the Word, and there to tremble at the voice of God, and suck the breest while it is open, and when the word is done, to goe aside privately, and there to chew upon the word, there to lament with tears all the vain thoughts in duties, deadnesse in *hearing*, this is hard, because this is the power of godliness, and this men will not take up: so for private *prayer*, what an easie matter is it for a man to say over a few prayers out of some *devout book*, or to repeat some old prayer got by heart since a childe, or to have two or three short winded wishes for Gods mercy in the morning and at night; this form is easie: but now to prepare the heart by serious meditation of God and mans self before he praies, then to come to God with a bleeding hunger-starved heart, not only with a desire, but with a warrant, I must have such or such a mercy, and there

there to wrestle with God, although it be an hour or two together for a blessing, this is too hard; men think none doe thus, and therefore they will not.

Fifthly, the way of *presumption*, whereby men having seen their sins, catch hold easily upon Gods mercy, and snatch comforts, before they are reached out unto them. There is no word of comfort in the book of God intended for such as regard iniquity in their hearts, though they doe not act it in their lives. Their only comfort is, that the sentence of damnation is not yet executed upon them.

Sixthly, the way of *sloth*, whereby men lie still, and say God must doe all; If the Lord would set up a Pulpit at the Alehouse door, it may be they would hear oftner. If God will alwaies thunder, they will alway pray; if strike them now and then with sicknesse, God shall be paid with good words and promises enow, that they will be better if they live; but as long as peace lasts, they will run to Hell as fast as they can; and if God will not catch them, they care not, they will not return.

Seventhly, the way of *carelesnesse*, when men feeling many difficulties, pass through some of them, but not all, and what they cannot get now, they feed themselves with a false hope they shall hereafter: they are content to be called Precisians, and fools,

Few are saved, and that with difficulty.



5. The way of presumption.

6. The way of sloth.

7. The way of carelesnesse.

Few are
saved, and
that with
difficulty.



8. The
way of
modera-
tion.

and crazie brains, but they want broken-
nesse of heart, and they will pray (it may
be) for it, and passe by that difficulty;
but to keep the wound alwaies open, this
they will not doe, to be alwaies fighting
for help, and never to give themselves
rest till their hearts are humbled; that
they will not; these have a name to live, yet
are dead.

Eighthly, the way of *moderation* or ho-
nest discretion, Rev. 3. 16. which indeed
is nothing but lukewarmnesse of the soul,
and that is, when a man contrives and
cuts out such a way to Heaven, as he may
be hated of none, but please all, and so
do any thing for a quiet life, and so sleep
in a whole skin. The Lord saith, *He that
will live godly, must suffer persecution*: No, not
so, Lord. Surely (think they) if men
were discreet and wise, it would prevent
a great deal of trouble and opposition in
good courses; this man will commend
those that are most zealous, if they were
but wise; if he meet with a black-mouth'd
swearer, he will not reprove him, lest he
be displeased with him; if he meet with
an honest man, hee'l yeeld to all he saith,
that so he may commend him; and when
he meets them both together, they shall
be both alike welcome, (what ever hee
thinks) to his house and table, because he
would faine be at peace with all men.

Ninthly,

Ninthly, and lastly, the way of *Self-love*, whereby a man fearing terribly he shall be damned, useth diligently all means whereby he shall be saved. Here is the strongest difficulty of all, to row against the stream, and to hate a mans self, and then to follow Christ fully.

I come now to the sixth generall Head proposed in order to be considered.

CHAP. VI.

That the grand cause of mans eternall ruine, or why so many are damned, and so few saved by Christ, is from themselves.

Why will you die? Ezek. 33. 11. The great cause why so many people die, and perish everlastingly, is because they will; every man that perisheth, is his own Butcher, or naurtherer, Mat. 23. 27. Hos. 9. This is the point we purpose to prosecute at the present.

The question here will be, how men plot and perfect their own ruine.

By these four principall means, which are the four great rocks that most men are split upon; and great necessity lieth upon every man to know them; for when a powder-plot is discovered, the danger is almost past. I say, there are these four causes of mans eternall overthrow, which I shall handle largely, and make use of every paticular reason

Few are saved, and that with difficulty.



9. The way of self-love. The end of the 5. Principle.

The sixth Principle. Mans perdition is of himself.

Quest.

Answ.
How men plot their own ruin.

Mans per-
dition is
of himself.



1. By Ig-
norance,

2. By car-
nall secu-
rity.

By carnall
confi-
dence.

By pre-
sumption.

Ignorance
the first
generall
Reason of
mans ru-
ine.

reason when it is opened and finished.

First, by reason of that bloudy black *ignorance* of men, whereby thousands remain wofully ignorant of their spirituall estate, not knowing how the case stands between God and their souls; but thinking themselves to be well enough already, they never seek to come out of their misery, till they perish in it.

Secondly, by reason of mens *Carnall security*, putting the evill day farre from them, whereby they feel not their fearfull thraldome, and so never groan to come out of the slavish bondage of Sinne and Satan.

Thirdly, by reason of mans *Carnall Confidence*, whereby they shift to save themselves by their own duties and performances, when they feel it.

Fourthly, by reason of mans bold *presumption*, whereby men scramble to save themselves by their own seeming faith, when they see an insufficiency in duties, and an unworthinesse in themselves for God to save them.

I will begin with the first Reason, and discover the first train, whereby men blow up themselves, which is this: They know not their misery, nor that fearfull accursed forlorn estate wherein they lie, but think and say, they shall doe as well as others; and therefore when any friend perswadeth them to come out of it, and

shews.

shews them the danger of remaining in such a condition; what is their answer? I pray you save your breath to coole your broth. Every Fat shall stand on his own bottome; Let me alone I hope I have a soul to save, as well as you, and shall be as carefull of it as you shall or can be: You shall not answer for my soul, I hope I shall do as well as the precisest of you all. Hence likewise, if the Minister come home to them, they goe home with hearts full of out-cries against the man, and their tongue dipt in gall against the Sermon. God be mercifull unto us, if all this be true! here's harsh doctrine, enough to make a man run out of his wits, and to drive me to despair. Thus they know not their misery, and not knowing (they are lost and condemned creatures under the everlasting wrath of God) they never seek, pray, strive, or follow the means, whereby they may come out of it, and so perish in it, and never know it till they awake with the flames of hell about their ears. They will acknowledge indeed, many of them, that all men are born in a most miserable estate, but they never apply particularly that generall truth to themselves, saying, *I am the man*, I am now under Gods wrath, and may be snatcht away by death every hour, and then I am undone and lost for ever.

Now there are two sorts of people that are ignorant of this their misery.

First

Mans perdition is of himself.



Many men are so secure, they are not sensible of their sins, till they feel the flames of hell about their ears.

Mans per-
dition is
of himself.

1. Pro-
phane.
2. Un-
sound.

The first
sort.

Reas. 1.
Many men
want the
saving
means of
knowledg.

First, the common sort of prophane blockish, ignorant people.

Secondly, the finer sort of unsound hollow professors, that have a Peacocks pride, that think themselves fair, and in a very good estate, though they have but one feather on their crest to boast of.

I will begin with the first sort, and shew you the reasons why they are ignorant of their misery, that is, for these four reasons.

First, sometimes because they want the saving means of knowledge. There's no faithfull Minister, no compassionate Lot, to tell them of fire and brimstone from heaven for their crying finnes; there's no Noah to forewarn them of a flood; there's no Messenger to bring them tidings of those armies of Gods devouring plagues and wrath that are approaching near unto them; they have no Pilot, poor forsaken creatures, to shew them their rocks; they have either no Minister at all to teach them, either because the parish is too poor, or the Church-living too great to maintain a faithfull man, (the strongest Asses carrying the greatest burdens commonly.) O wofull Physitians! sometimes they be prophane, and cannot heal themselves; and sometimes they be ignorant, and know not what to preach, unlesse they should follow the steps of M. Latimers Frier; or at the best, they shoot off a few potguns against

against grosse sins; or if they do shew men their misery, they lick them whole again with some comfortable ill-applied sentences, (but I hope better things of you my brethren,) the mans patron may happily storm else. Or else they say commonly, thou hast sinned, comfort thy self, but despair not, Christ hath suffered; and thus skin over the wound, and let it fester within for want of cutting it deeper: I say therefore, because they want a faithfull watch-man to cry *fire, fire*, in that sleepy state of sinne and darknesse wherein they lie; therefore whole Towns, Parishes, generations of men are burnt up, and perish miserably, *Lam. 2. 14.*

Secondly, because they have no leasure to consider of their misery, when they have the means of revealing it unto them, as *Felix, Acts 24. 25.* Many a man hath many a bitter pill given him at a Sermon, but he hath no leasure to chew upon it. One man is taken up with suits in Law, and another almost eaten up with suretiship, and carking cares how to pay his debts, and provide for his own; another hath a great charge and few friends, and he saith the world is hard, and hence like a Mole, roots in the earth, week-dayes and Sabbath-dayes; The world thus calling them on one side, and lusts on another, and the Devill on the other side, they have no leasure

Mans perdition is of himself.



Many perish for want of faithfull Ministers.

Reas. 2.
Wicked men never consider their miseries.

Many men so taken with the cares of the world, they never think of death, God, nor themselves.

Mans per-
dition is
of himself.



Reas. 3.
Wicked
men are
afraid to
know their
miseries.

Reas. 4.
Wicked
men can-
not see
their mise-
ry because
they look
on it in
false glas-
ses.

sure to consider of *Death, Devill, God,* nor *themselves, Hell* nor *Heaven*. The Minister cries and knocks without, but there is such a noise and lumber of tumultuous lusts, and vain thoughts in their hearts and heads, that all good thoughts are sad unwelcome guests, and are knockt down presently.

Thirdly, because if they have leasure, they are afraid to know it. Hence people cry out of Ministers, that they damn all, and will hear them no more, and they will not be such fools as to beleve all that such say; the reason is, they are afraid to know the worst of themselves; they are afraid to be cut, and therefore cannot endure the Chirurgion; they think, to be troubled in minde as others are, is the very high rode to despair; and therefore if they doe hear a tale, how one after hearing of a Sermon, grew distracted or drown'd or hang'd himself, it shall be an *item* and a warning to them, as long as they live, for troubling their hearts about such matters. Men of guilty consciences (hence) flie from the face of God, as prisoners from the Judge, as debtors from the creditor. But if the Lord of Host can catch you, you must and shall feel with horror of heart that which you fear a little now.

Fourthly, because if they be free from this foolish fear, they cannot see their mi-
fery

ery, by reason that they look upon their states through false glasses, and by vertue of many false principles in their mindes, they cheat themselves.

Which false Principles are these principally; I will but name them.

First, they conceive, God that made them, will not be so cruell as to damn them.

Secondly, because they feel no misery (but are very well,) therefore they fear none.

Thirdly, because God blesseth them in their outward estates, in their corn, children, calling, friends, &c. would God blesse them so, if he did not love them?

Fourthly, because they think sin to be no great evill; for all are sinners, so this cannot mischieve them.

Fifthly, because they think Gods mercy is above all his works, though sin be vile, yet conceiving God to be all mercy, all hony, and no justice, they think they are well.

Sixthly, because they think Christ died for all sinners, and they confesse themselves to be great ones.

Seventhly, because they hope wel, and so think to have well.

Eighthly, because they doe as most doe, who never crying out of their sinnes while they lived, and dying like lambs at last, they

Mans perdition is of himself.



1.

2.

3.

4.

5.

6.

7.

8.

Mans per-
dition is
of himself.



9.

10.

The 2d.
sort. Hol-
low pro-
fessors de-
ceive their
own souls.

How men
come to
be decei-
ved about
their spiri-
tuall e-
states.

1. Under-
standing.

they doubt not for their parts, but doing as such doe, they shall die happily, as others have done.

Ninthly, because their desires and hearts are good as they think.

Tenthly, because they do as well as God will give them grace, and so God is in the fault only, if they perish.

These are the reasons and grounds upon which profane people are deceived.

Now it followeth to shew the grounds on which the finer sort miscarry.

Secondly, hollow Professours cheat and cozen their own souls. It is in our Church, as it is in an old Wood, where there are many tall Trees, yet cut them and search them deeply, they prove pithlesse, saplesse, hollow, unsound creatures. These men twist their own ruine with a finer threed, and can juggle better then the common sort, and cast mists before their own eyes, and so cheat their own souls. It's a Ministers first work to turn men from darknesse into this light, *Acts* 26. 18. and the Spirits first work to convince men of sin, *Joh* 16. 9. and therefore it's peoples main work to know the worst at first of themselves.

Now the cause of these mens mistaking is three-fold.

First, the spirituall madnesse and drunkenness of their *Vnderstanding*.

Secondly,

Secondly, the false bastard-peace begot
d nourished in the *Conscience*.

Thirdly, the lie and secret distempers of
e *Will*.

First, there are these seven drunken dis-
tempers in the understanding or mind of
an, whereby he cometh to be most mi-
rably deceived.

First, the understandings *Arrogancy*. You
all never see a man mean and vile in his
en eyes, deceived, *Psal. 25. 9.* but a proud
in or woman is often cheated. Hence
oud *Haman* thought surely he was the
an whom the King would honour, when in
uth it was intended for poor *Mordecai* :
or, pride having once over-spread the
nde, it ever hath this property, it makes
enny stand for a pound, a spark is blown
to a flame, it makes a great matter of a
tle seeming grace; and therefore the proud
arisee, when he came to reckon with
mself, he takes his poor Counter, that

I am not as other men, nor as this Publican,
d sets it down for 1000 *l.* that is, he e-
ems of himself as a very rich man for it :
many a man because he hath some good
ing in himself, as he is pitifull to the
or, he is a true man though a poor man,
was never given to Wine or Women :
magnifieth himself for this title, and so
ceives and over-reckons himself. There

K

are

Mans per-
dition is of
himself.



2. Consci-
ence.

3. Will.
Seven di-
stempers
in the
mind of
man.

1. Arro-
gancy.

Arrogant
men are
like the
proud
Pharisee,
*I am not as
other men.*

Mans per-
dition is of
himself.



are your *Bristow*-stones like Diamonds, and many cheaters cozen Countrey folks with them that desire to be fine, and know not what Diamonds are: So many men are desirous to be honest, and to be reputed so, not knowing what true grace means. Therefore *Bristow*-stones are pearls in their eyes. A little seeming grace shines so bright in their eyes, that they are half bewitched by it, to think highly of themselves, although they be but glittering seeming Jewels in a swines snout. A cab of Dovedung was sold in *Samaria's* time of famine at a great rate; a man living in such a place where all about him are either ignorant, or prophane, or civill, a little moral honesty (dung in respect of true grace) goes a great way, and is esteemed highly of, and he is as honest a man as ever lived. To a man that looks through a red glasse all things appear red; a man looking upon himself through some fair spectacles through some one good thing which he hath in himself, appears fair to him. It is said, *Luke 20. ult. the Pharisees devoured widows houses.* Might not this racking contents make them question their estates. No. Why? They for pretence made long prayers: so, many men are drunk now at then, but they are sorry; they cannot but sinne, but their desires are good; they talk idly, but they live honestly; they

I sometimes, but they mean well. Thus when some good things are seen in themselves, pride puffs them up with an overweening conceit of it, and so they cozen their souls.

Secondly, the understandings *Obstinacy*: whereby the mind having been long rooted in this opinion, that *I am in a good estate*, will not suffer this conceit to be plucked out of it. Now your old rooted, yet rotten professors, having grown long in a good conceit of themselves, will not believe that they have been fools all their life time, and therefore now must pull down, and lay the foundation again: and hence you shall have many say of a faithfull Minister, that doth convince and condemn them and their estate to be most wofull; What shall such an upstart teach me? Doth he think to make me wiser after his pipe, and to think that all my good prayers, my faith, my charity, have been so long abominable and vile before God? No silver can bribe a man to cast away his old traditionall opinions and conceits, whereby he cheats himselfe, till Christs blood doe it, 1 Pet. 1. 18. And hence the woman of *Samaria* objected this against Iesus Christ, that their old *Fathers worshipped in that mountain*, and therefore it was as good a place as *Jerusalem*, the place of Gods true worship, *John 4. 20.* Men grow

Mans perdition is of himself.



2. *Obstinacy.*

Mans perdition is of himself.



When men grow aged with good opinion of themselves, they are hard to be reduced,

Obstinate men conceit themselves in a good estate.

crooked and aged with good opinions of themselves, and can seldome or never be set straight again. Hence such kinde of people, though they would faine be taken for honest religious Christians, yet will never suspect their estates to be bad themselves, neither can they endure that any other should search or suspect them to be yet rotten at the heart: and are not those wares and commodities much to be suspected, nay concluded to bee starke naught, which the seller will needs put upon the Chapman without seeing or looking on them first? It's a strong argument we produce against the Papists religion to be suspected to be bad, because they obtrude their opinions on their followers to be beleevd without any hesitation or dispute about them, either before or after they have embraced them: certainly thy old faith, thy old prayers, thy old honesty or form of piety are counterfeit wares, that cannot endure searching, because thou wilt not be driven from this conceit, *I am in a good estate, I have been so long of this good mind, and therefore will not begin to doubt now.* It's to be feared, that such kind of people, as I have much observed, are either notoriously ignorant, or have some time or other fallen into some horrible secret grievous sinnes, as ~~w~~boredome, oppression, or the like, the guilt of which lying yet secret-

secretly on them, makes them flie from the sight of *Gods truth*, which should find them out, quarrelling both against it and the Ministers that preach it, *Rom. 2.8.* And therefore as it is with theeves when they have any stolln goods brought within doors, they will not be searched or suspected, but say, they are as honest men as themselves that come to search; for they fear if they be found out, that they shall be troubled before the Judge, and may hardly escape with their lives: so many old professors, when the Minister comes to search them, they clap to the doors upon the *man and truth* too, and say, *They hope to be saved as well as the best of them all;* the reason is, they are guilty, they are loth to be troubled and cast down by seeing the worst of themselves, and think it's hard for them to goe to heaven and be saved, if they have been in a wrong way all their life time. An honest heart will cry after the best means, *Lord search me, Joh. 3. 20.* and open all the doors to the entertainment of the straitest, strictest truths.

Thirdly, the understandings *Obscurity*, or ignorance of the infinite exactnesse, glorious purity, and absolute perfection of the Law of God: whence it cometh to passe that this burning lamp, or bright Sunne of Gods law, being set and obscured in their minds, rotten glow-worms of

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3. Obscurity.

Mans per-
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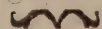
Gods law
a fit glasse
for men to
see their
own misfe-
ry in.

their own righteousness, doing some things according to the law of God, shines and glisters gloriously in their eyes, in the dark night time of dismal darkness, by doing of which they think to please God, and their estates are very good. I was alive, saith Paul, Rom. 7. 9. without the law; and he gives the reason of it, because sinne did but sleep in him like a cut-throat in an house where all is quiet. Before the law came, he saw not that deadly secret core of corruption, and that litter of rebellion that was lurking in his heart, and therefore thought highly of himself for his own righteousness. The Gospell is a glasse to shew men the face of God in Christ, 2 Cor. 2. ult. The law is that glasse that sheweth a man his own face, and what he himself is. Now if this glasse be taken away, and not set before a deformed heart, how can a man but think himself fair? And this is the reason why civill men, formalists, almost every one, think better of themselves then indeed they are, because they reckon without their host; that is, they judge of the number, nature, and greatness of their sinnes by their own books, by their own reason they look not Gods debt book, Gods exact lawes over, and compare themselves therewith; if they did, it would amaze the stoutest heart, and pluck down many plumes, and make them say, *Is there any more*

mercy so great as to passe by such sins, and to put
p such wrongs, and to forgive such sins and debts,
ie of which alone may undoe me, much more so
any?

Fourthly, the understandings Security or
leepinesse, whereby men never reflect upon
their own actions, nor compare them with
the rule; although they have knowledge
of the Law of God, yet it is with them, as
it is with men that have a faire glasse before
them, but never beholding themselves in
the glasse, they never see their spots. This
is the woe of most unregenerate men; they
want a reflecting power and light to judge
of themselves by, *Jer. 8. 6.* You shall have
them think on a Sermon, Here's for such
one, and such an one is touched here;
when it may be the same Sermon princi-
pally speaks of them; but they never say,
This concerneth me, I was found out through the
goodnesse of the Lord to day, and surely the man
pake unto none but unto me, as if some body had
told him what I have done. And hence you
shall finde out many lame Christians, that
will yeeld to all the truths delivered in a
Sermon, and commend it too, but goe a-
way and shake off all truths that serve to
convince them. And hence many men when
they examine themselves in generall, whe-
ther they have grace or no, whether they
love *Christ* or no, they think yes, that they
do with all their hearts; yet they neither

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dition is of
himself.



4. Security
of mans
understand-
ing a
hinde-
rance that
men never
see them-
selves.

Men are
apt to shake
off those
truths that
serve to
convince
them.

Mans per-
dition is of
himself.



Isa. 42. 25.
Therefore
he hath
powred
upon him
the fury of
his an-
ger, &c.

5. Impiety
of the un-
derstand-
is less-
ing the
grace of
God.

have this grace or any other, whatever they think, because they want a *reflecting light to judge of generals by their own particular courses*. For tell these men, that he that loves another truly, will often think of him, speak of him, rejoyce in his company, will not wrong him willingly in the least thing: now aske them if they *love Christ* thus, If they have any *reflecting light*, they will see where they have one thought of *Christ*, they have 1000. on other things. *Rejoyce!* nay, they are weary of his company in word, in prayer. And that they do not only *wrong him*, but make a light matter of it when it is done; All are sinners, and no man can live without sin. Like a sleepy man (fire burning in his bed-straw) he cries not out, when others happily lament his estate, that see as farre off, but cannot help him, *Isai. 42. 25*. A man that is to be hang'd the next day, may dream overnight he shall be a King; why? because he is asleep, he *reflects not on himself*. Thou maist goe to the Devill, and be damned, and yet ever think and dream, *that all is well with thee*. Thou hast no *reflecting light to judge of thy self*. Pray therefore that the Lord would turn your eyes inward, and do not let the Devill and delusion shut you out of your own house, from seeing what Court is kept there every day.

Fifthly, the understandings *Impiety*, whereby

whereby it lessens and vilifies the glorious grace of God in another: whence it comes to passe, that this deluded soul seeing none much better then himself, concludes, If any be saved I shall no doubt be one, *Isa. 26. 10, 11.* Men will not behold the Majesty of God in the lives of his people; many a man being too light, yet desirous to go and passe for currant, weighs himself with the *best people*, and thinks, what have they that I have not? what do they that I do not? And if he see they goe beyond him, then he turns his own balance with his finger, and makes them too light, that so he *himself* may passe for weight.

And this vilifying of them and their grace, judging them to be of no other mettal then other men, appears in three particulars.

First, they raise up false reports of Gods people, and nourish a kennel of evill suspicions of them: if they know any sin committed by them, they will conclude, *They be all such*: if they see no offensive sin in any of them, they are then reputed a pack of *Hypocrites*: if they are not so uncharitable (having no grounds) they prophesie they will *hereafter* be as bad as others, though they carry a fair flourish now.

Secondly, if they judge well of them, then they compare themselves to them, by taking

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Wicked men vilifie Gods people.

1. By raising false reports upon Gods people.

2. By comparing Gods people with themselves.

Mans per-
dition is
of himself.



3. They
think
themselves
as upright,
though
not so per-
fect, as
they.

taking a scantling only by their outside, and by what they see in them; and so, like children, seeing stars a great way off, think them no bigger nor brighter then winking Candles. They stand as farre off from seeing the inside of a childe of God, they see not *the glory of God filling that Temple*, they see not the sweet influence they receive from heaven, and that fellowship they have with their God; and hence they judge but meanly of them, because the outside of a Christian is the worst part of him, and his glory shines chiefly within.

Thirdly, if they see Gods people do excell them, that they have better lives, better hearts, and better knowledge, yet they will not conclude that *they have no grace*, because it hath not that stamp that honest mens money hath: But this prank they play, they think such and such good men have a greater measure, and a higher degree of grace then themselves, yet they dare be bold to think and say, *Their hearts are as upright, though they be not so perfect as others are*: and so vilifie the grace that shines in the best men, by making this gold to differ from their own copper, not essentially, but gradually, and hence they deceive themselves miserably; not but that one (*star* or) sincere Christian differs from another in glory: I speak of those men only, that never were fixt in so high a Sphere as true honesty

honestly dwells, yet falsely father this bad conclusion, that they are upright for their measure, that they have not the like measure of grace received as others have.

Sixthly, the understandings *Idoltry*; whereby the mind sets up, and bows down to a false image of grace; that is, the mind being ignorant of the height and excellency of true grace, takes a false scantling of it, and so imagines and fancies within it self, such a measure of common grace to be true grace, which the soul easily having attained unto, conceives it is in the state of grace, and so deceives it self miserably, *Rom. 10. 3.* And the mind comes to set up her Image thus.

First, the mind is haunted and pursued with troublesome fears of hell, *Conscience* tels him he hath sinned, and the *Law* tels him he shall die, and *Death* appears and tels him he must shortly meet with him; and if he be taken away in his sinnes, then comes a black day of reckoning for all his privie pranks, a day of bloud, horror, judgement and fire, where no creature can comfort him. Hence saith he, Lord, keep my soul from these miseries; he hopeth it shall not prove so evill with him, but fears it will.

Secondly, hereupon he desireth peace and ease, and some assurance of freedom from these evils. For it is an hell above ground

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6. Idolatry.

Men fancy common grace to be true grace.

1.

2.

Mans per-
dition is
of himself.



3.

ground ever to be on the rack of torment-
ing fears.

Thirdly, that he may have ease, he will not swagger his trouble away, nor drown it in the bottome of the cup, nor throw it away with his Dice, nor play it away at Cards, but desires some grace, (and commonly it's the least measure of it too :) Hereupon he desires to hear such Sermons, and read such books as may best satisfie him concerning the least measure of grace : for, sinne onely troubling him, grace only can comfort him soundly : And so, *Grace*, which is meat and drink to an holy heart, is but Physick to this kind of men, to ease them of their fears and troubles.

4.

Hereupon being ignorant of the height of *true grace*, he fancieth to himself such a measure of common *grace* to be *true grace*. As, if he feels himself ignorant of that which troubles him : so much knowledge will I then get, saith he. If some foul sins in his practise trouble him, these he will cast away, and so reforms : If omission of good duties molest him, he will hear better, and buy some good Prayer-book, and pray oftner. And if he be perswaded such a man is a very honest man, then he will strive to do as he doth; and now he is quieted.

5.

When he hath attained unto this pitch of his own, now he thinks himself a young begin-

beginner, and a good one too; so that if he dieth, he thinks he shall do well; if he liveth, he thinks and hopes he shall grow better; and when he is come to his own pitch, he here sets down his staffe as fully satisfied. And now if he be prest to get into the estate of grace, his answer is, *That is not to be done now, he thanks God, that care is past.* The truth is (beloved) 'tis too high for him; his own legs could never carry him thither, all his grace coming by his own working, not by God Almightyes power. Let a man have false weights, he is cheated grievously with light gold; why? because his weights are too light: so these men have too light weights to judge of the weight of true grace; therefore light, clipt, crackt peeces cheat them. Hence you shall have those men, commend pithlesse saplesse men, for very honest men as ever brake bread; why? they are just answerable to their weights. Hence I have not much wondered at them, who maintain that a man may fall away from true grace: the reason lieth here: They set up to themselves such a common work of grace to be true grace; from which no wonder that a man may fall. Hence Bellarmine saith, That which is true grace, *veritate essentiali* onely, may be lost; not that grace which is true, *veritate firmæ soliditatis*: which latter being rightly understood, may be called
speciall

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Bellarmino.

Mans per-
dition is
of himself.



True grace
is clouded
from the
eyes of all
but them
that have
it.

7. Error a
cause of
mans ruin.

speciall grace, as the other *common grace*. Hence also you shall have many *Proteffors* hearing a hundred Sermons never moved to grow better. Hence likewise you shall see our common Preachers comfort every one almost, that they see troubled in mind, because they think presently, they have true grace: Now they begin to be sorrowfull for their sins. 'Tis just according to their own *light weights*.

For the Lords sake take heed of this deceit. True *grace* (I tell you) it's a rare pearl, a glorious Sun clouded from the eyes of all but them that have it, *Rev.* 2. 17. a strange, admirable, almighty work of God upon the soul, which no created power can produce; as farre different in the least measure of it, from the highest degree of common grace, as a Devill is from an Angell; for 'tis Christ living, breathing, reigning, fighting, conquering in the soul. Down therefore with your *Idol grace*, your *Idol-honesty*, true *grace* never aims at a pitch, it aspires only to perfection, *Phil.* 3. 12, 13. And therefore *Chrysostome* calls *S. Paul*, *insatiabilis Dei cultor*, a greedy insatiable worshipper of the Lord Almighty.

Seventhly, the understandings *Error* is another cause of mans ruine. And that is seen principally in these five things, these five errors or false conceits.

First,

First, in judging some trouble of mind, some light sorrow for sin to be true repentance; and so thinking they do repent, hope they shall be saved. For sinne is like sweet poyson, while a man is drinking it down by committing it, there is much pleasure in it; but after the committing of it, there is a sting in it, *Prov. 23. 31, 32.* then the time cometh when this poyson works, making the heart swell with grief; sorry they are at the heart, they say, for it; and the eyes drop, and the man that committed sin with delight, now cries out with grief in the bitterness of his soul, *O that I be a beast that I am, had never committed it! Lord, mercy, mercy! Prov. 5. 3, 4, 11, 12.* Nay it may be, they will fast, and humble, and afflict their souls voluntarily for sin, and now they think they have repented, *Isa. 58. 3.* and hereupon when they hear, that all that sin shall die, they grant this is true indeed, except a man repent, and so they think *they have done already.* This is true; *At what time soever a sinner repents, the Lord will blot out his iniquities:* But this repentance is not when a man is troubled somewhat in mind for sin, but when he cometh to mourn for sin as his greatest evill, as if he should see all his goods and estate on a light fire before him; And that not for some sins but all sins, little and great; and that not for a time, for a fit and

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I.
Sinne is like sweet poyson, pleasant in the drinking, but bitter in the working.

Mans per-
dition is
of himself.



2.

Arminius.

and away, (a land-flood of sorrow) but
alwaies like a spring never dry, but ever
running all a mans life-time.

Secondly, in judging the striving of
conscience against sinne, to be the striving
of the flesh against the spirit; and hence
come these speeches from carnall black
mouthes; *The spirit is willing, but the flesh is
weak.* And hence men think, they being
thus compounded of flesh and spirit, are
regenerate, and in no worse estate than
the children of God themselves. As some-
time I once spake with a man, that did ve-
rily think that *Pilat* was an honest man,
because he was so unwilling to crucifie
Christ; which unwillingness did arise onely
from the restraint of conscience against the
fact. So, many men judge honestly, yet
simply upon such a ground of themselves:
they say they strive against their sins, but
*Lord be mercifull unto them, they say, the flesh
is fraile.* And hence *Arminius* gives a divers
interpretation of the 7. chap. to the *Ro-
mans*, from ordinary Divines; concerning
which *Paul* speaks in the person of an un-
regenerate man, because he observed divers
gracelesse persons (as he saith himself) ha-
ving fallen, and falling commonly into
sins against conscience, to bring that chap-
ter in their own defence and comfort, be-
cause they did that which they allowed not
ver. 15. and so it was not they, but *sin* that
dwelled in them. And

And so, many among us know they would be better, and strive that they may grow better, but through the power of sin cannot; conscience tells them they must not sinne, their hearts and lusts say they must sinne; and here forsooth is flesh and spirit: Oh no, here is conscience and lust only by the ears together; which striving *Herod, Balaam, Pilate*, or the vilest reprobate in the world may have. Such a war argueth not any grace in the heart, but rather more strength of corruption, and more power of sin in the heart: as it's no wonder if a horse run away when he is loose; but when his bit and his bridle is in his mouth, now to be wild, argueth he is altogether untam'd and subdued. Take heed therefore of judging your estate to be good, because of some backwardnesse of your hearts to commit some sins though little sins; for thy sins may be, and it is most certain, are more powerfull in thee, then in others that have not the like struglings, because they have not such checks as thou hast to restrain thee. Know therefore that the striving of the spirit against the flesh, is against sin, because it is sin; as a man hates a load, though he be never poysoned by it: but the striving of thy conscience against sin, is only against sin, because it is a troubling, or a damning sin. The striving of the spirit against the flesh, is from a deadly ha-

Mans perdition is of himself.



The striving of conscience and lust, every reprobate may have.

Man's per-
dition is of
himself.



3.

He that
trusteth in
his own
heart, is a
fool, &c.

of sin, *Rom. 7. 15.* But thy striving of
conscience against sin is only from a fear
of the danger of sin. For *Balaam* had a mind
to curse the Israelites, for his monies sake;
but if he might have had an house full of
silver and gold, (which is a goodly thing
in a covetous eye) it is said, *He durst not curse*
them.

Thirdly, in judging of the sincerity of
the heart, by some good affection in the
heart. Hence many a deluded soul reason
the case out thus with himself: Either
must be a prophane man, or an hypocrite
or an upright man: Not prophane, I thank
God, for I am not given to whoring, drink-
ing, oppression, swearing; Nor hypo-
cite, for I hate these shewes, I cannot en-
dure to appear better without then I am
within; Therefore I am upright. Why? Of-
because my heart is good; my affection
and desires within, are better then my li-
without; and what ever others judge of me
I know mine own heart, and the heart
all that God desires. And thus they fool
themselves, *Prov. 28. 26.* This is one of the
greatest causes and grounds of mistake
amongst men that think best of themselves:
they are not able to put a difference be-
tween the good desires and strong affec-
tions that arise from the love of Jesus Christ.

Self love will make a man seek his own
good and safety; hence it will pull a man

out of his bed betimes in the morning, and call him up to pray; it will take him and carry him into his chamber towards evening, and there privately make him seek, and pray, and tug hard for pardon, for Christ, for mercy: *Lord, evermore give us of thy bread!* But the love of Christ makes a man desire Christ and his honour for himself, and all other things for Christ. It is true, the desires of Sonnes in Christ by faith, are accepted ever; but the desires of servants, men that work only for their wages out of Christ, are not.

Fourthly, in judging of Gods love to them, by aiming sometimes at the glory of God. Is this possible, that a man should aim at Gods glory, and yet perish? Yes, and ordinarily too: A man may be liberal to the poor, maintain the Ministry, be forward and stand for good things, whence he may not doubt but that God loves him: but here's the difference, though a wicked man may make Gods glory in some particular things his end, yet he never makes it in his generall course his utmost and last end. A subtile Apprentice may do all his Masters work, but he may take the gain to himself, or divide it betwixt his master and himself, and so may be but a knave, as observant as he seems to be: So a subtile heart (yes a villainous heart) may forsake all the world, as Judas

Mans perdition is of himself.



4.

2 Kings.
10. 18.

Mans per-
dition is of
himself.



Gods ho-
nor should
be sought
as the
chiefest
good.

did, may bind himself Apprentice to all the duties God requires outwardly at his hands, and so do good works; but what's his last end? It's that he might gain respect or place, or that Christ may have some part of the glory, and he another. *Simon Magus* would give any money sometimes that he could pray so well, know so much, and do as others do, and yet his last end is for himself: But *how can you believe, if you seek not that glory that comes from God, saith Christ?* There's many seek the honour of Christ, but do you seek his honour *only*? Is it your last end, where you rest and seek no more but *that*? If thou wouldest know whether thou makest Christ's glory thy last end, observe this rule:

If thou art more grieved for the eclipse of thine own honour, and for thine own losses, then for the losse of Gods honour. It is an evident sign thou lovest it not, desirest it not as thy chiefest good, as the last end, for thy *summum bonum*, and therefore dost not seek Gods honour in the prior and chiefest place. Sin troubled *Paul* more than all the plagues and miseries of the world. Indeed, if thy name be dashed with disgrace, and thy will be crossed, thy heart is grieved and disquieted: but the Lord may lose his honour daily by thine own sins, and those that be round about thee but not a tear, not a sigh, not a groan beholds

Behold such a spectacle: As sure as the Lord lives, thou seekest not the Lords name or honour as thy greatest good.

Fifthly, in judging the power of sin to be but *infirmity*: For if any thing trouble an unregenerate man, and makes him call his estate into question, it is sin, either in the being or power of it. Now sin in the being ought not, must not make a man question his estate, because the best have that left in them, that will humble them, and make them live by faith; therefore the power of sin only can justly thus trouble a man. Now if a man doe judge of this to be only but *infirmity*, which the best are compassed about withall, he cannot but lie down securely, and think himself well. And if this error be settled in one that lives in no one known sin, it is very difficult to remove: For let the Minister cast the sparks of hell in their faces, and denounce the terrour of God against them, they are never stirred: Why? because they think, *Here's for you that live in sin*, but as for themselves, although they have sinnes, yet they strive against them, and so cannot leave them; for, *we must have sin as long as we live here*, they say. Now mark it, there's no surer sign of a man under the bloody reign and dominion of his lusts and sinnes, than this, that is, to give way to sin (though never so little and common) nor to be

Mans perdition is of himself.



5.

Mans per-
dition is of
himself.



greatly troubled for sinne (for they may be a little troubled) because they cannot overcome sin. I deny not but the *best* do sin daily; yet this is the disposition of *Paul*, and every childe of God, he mourneth not the lesse, but the more for sinne; though he cannot quite subdue them, cast them out and overcome them. As a prisoner mourns the more, that he is bound with such fetters he cannot break; so doth every one truly sensible of his wofull captivity by sinne. This is the great difference between a *raging sin* a man will part withall, & a sin of infirmity a man cannot part withall; a sinne of infirmity is such a sin as a man would, but cannot part with it, and hence he mourns the more for it. A *raging sin* is such a sin, as a man happily by vertue of his lashing conscience, would sometimes part withall, but cannot, and hence mourns the lesse for it, and gives way unto it. Now for the Lords sake take heed of this deceit; for I tell you, those sins you cannot part withall, if you groan not day and night under them (saying, O Lord help me, for I am weary of my self, and my life) will certainly undoe you. You say, you cannot but *speake idly*, and *think vainly*, and *doe ill*, as all do sometimes. I tell you, those sins shall be everlasting chains to hold you fast in the power of the Devill, untill the judgement of the *great day*. And

And thus much of the understandings corruption, whereby men are commonly deluded; now followeth the second.

Secondly, in regard of the false bastard peace begot in the conscience. Why should the Camp tremble when Scouts are asleep, or give false report, when the enemies are near them? Most men think they are in a safe estate, because they were never in a troubled estate; or if they have been troubled, because they have got some peace and comfort after it.

Now this false peace is begot in the heart by these four means.

1. By Satan.
2. By false Teachers.
3. By a false Spirit.
4. By a false application of true Promises.

1. By Satan, whose kingdome shall fall if it should be divided, and be alwaies in a combustion; hence he laboureth for peace, Luk. 11. 24. *When the strong man keepeth the palace, his goods are in peace; that is, when Satan armed with abundance of shifts and carnal reasonings, possesseth mens souls, they are at peace.*

Now look as masters give their servants peace, even so the Devill:

1. By removing all things that may trouble them: And,

2 By giving unto them all things that may quiet and comfort them, as meat,

L 4

drink,


Mans perdition is of himse. f.



How false peace is bred in the soul.

1.
By Satan.

Mans per-
dition is of
himself.



drink, rest, lodging, &c. so doth Satan deal with his slaves and servants.

First, by removing those sins which trouble the conscience: for a man may live in a sin, and yet never be troubled for that sin; for sin against the light of conscience, only troubles the conscience: As children that are tumbling and playing in the dust, they are not troubled with all the dust, nay they take pleasure to wallow in it; but only with that (whether it be small or great) that lights in their eyes. And hence that young man came boasting to Christ, that he had kept all the Commandements from his youth; *but went a way sorrowfull*, because that dust, that sin he lived in with delight before, fell into his eyes, and therefore was troubled. Now mark the plot of the Devill, when he can make a man live, and wallow, and delight in his sins, and so serve him; and yet will not suffer him to live in any sinne against conscience, whereby he should be troubled, and so seek to come out of this wofull estate, *he is sure this man is his own*; and now a poor deluded man himself goes up and down, not doubting but he shall be saved; why? because their conscience (they thank God) is clear, and they know of no one sin they live in, they know nothing by themselves that may make them so much as suspect their estate is bad. Ma

13. I came not to call the righteous but sinners to repentance, that is, such an one as in his own opinion is fish-whole; every sin being a child of Gods sicknesse he is never without some kind of sorrow: but some sins only being a naturall mans sicknesse, they being removed, he recovers out of his former sorrow, and growes well again, and thinks himself sound: but the Lord Jesus never came to save such, therefore Satan keeps possession of them. For the Lords sake look to this subtilty; many think themselves in a good estate, because they know not the particular sin they live in; whereas Satan may have stronger possession of such as are bound with his invincible fetters and chains, when those that have their pinching bolts on them, may sooner escape.

Secondly, by giving the soul Liberty to recreate it self in any sinfull course, wherein the eye of conscience may not be pricked and wounded. Servants, when they are put alwaies to work and never can goe abroad, are weary both of work and master: that master pleaseth them that giveth them most liberty. To be pent up all the day long in doing Gods work, watching, praying, fighting against every sinne, this is a burthen, this is too strict, and because that they cannot endure it, they think the Lord looks not for it at their hands. Now Satan gives

Mans perdition is of himself.



2. By Liberty in sin.

Mans per-
dition is
of himself.



gives men liberty in their sinfull courses, and this liberty begets peace, and this peace makes them think well of themselves, 2^d Pet. 2. 19. There's many rotten Professors in these daies, that indeed will not open their mouthes against the sincere-hearted people of God, yet they walk loosely, and take too much liberty in their speeches, liberty in their thoughts, liberty in their desires and delights, liberty in their company, in their pastimes, and that sometimes under a pretence of Christian liberty; and never trouble themselves with these needlesse controversies, To what end, or in what manner do I use these things? Whereas the righteous man feareth alway, considering there is a snare for him in every lawfull liberty: May not I sin in my *mirth*, in my *speaking*, in my *sleeping*? Oh! this liberty that the Devill gives, and the world takes, befots most men with a foolish opinion, that all is well with them.

3.

Unlawfull
secret lust
to be avoided.

Thirdly, by giving the soul good diet, *meat* and *drink* enough, what dish he likes best. Let a master give liberty, yet his servant is not pleased, unlesse he have meat and drink, and food: so there's no wicked man under heaven, but as he takes too much liberty in the use of lawfull things; so he feedeth his heart with some unlawfull secret lust, though all the time he live in it, it may be, it is unknown to him.

Luk.

uk. 16. Dives had his dish, his *good things*,
 and so sang himself asleep, and bade his
 soul *take his ease and rest*: yea, observe this
 ier is poysoned in it self, but ever com-
 mended to the soul as wholesome, good,
 and lawfull. They Christen sin with a
 ew name, as Popes are at their election;
 he be bad, they call him sometimes *Pius*;
 a coward, *Leo*, &c. So covetousnesse is good
 usbandry; *Company-keeping*, good neigh-
 ourhood; *lying* to save their credit from
 racking, but a handsome excuse: and hence
 he soul goes peaceably on, and beleeves
 e is in a good estate.

Fourthly, by giving the soul rest and
 leep, that is, cessation sometimes from the
 ct of sinne; hence they are hardly per-
 waded that they live in sinne, because they
 ease sometimes from the act of sinne; as
 o man doth alwaies swear, nor is he al-
 waies drunk, nor alwaies angry. They
 hink only their fals in these or the like
 innes, are slips and falls which the best
 men may have sometimes, and yet be a
 dear child of God. Oh! Satan will not
 alwaies set men at his work: for if men
 should alwaies have their cups in their
 hands, and their queans in their arms; if
 a covetous man should alwaies root in the
 earth, and never pray, never have good
 thoughts, never keep any Sabbath; if a
 man should alwaies speak *idly*, and never
 good

Mans per-
 dition is
 of himself.



4.

Mans per-
dition is
of himself.



5. Fair
promises
of heaven.

II.
False tea-
chers flat-
ter men in
their sins,
applying
comforts
to them
that should
be wound-
ded.

good word drop from him, a mans conscience would never be quiet, but shaking him up for what he doth; but by giving men respite from sinning for a time, Satan getteth stronger possession afterward; as *Mat. 12. 43. When the unclean spirit is gone out of a man, it returns worse.* Sampson's strength alwayes remained, and so doth sins strength in a naturall man, but it never appears untill temptation come.

Fifthly, by giving the soul fair promises of heaven and eternall life, and fastning them upon the heart. Most men are confident, *their estate is good*; and though God kills them, yet will they trust in him, and cannot be beaten from this. Why? oh! Satan bewitcheth them: For as he told *Evah* by the Serpent, *he should not die*, so doth he insinuate his persuasions to the soule, though it live in sin, he shall not die, but doe well enough as the precisest. Satan gives thus *good words*, but *wofull wages*, the eternall flashes of hell.

II. By false Teachers, who partly by their loose examples, partly by their flattering doctrines in publique, and their large charity in private, dawbing up every one, (especially he that is a good friend unto them) for honest and religious people; and if they be but a little troubled, applying comfort presently, and so healing them that should be wounded, and not telling them

them roundly of their *Herodias* as *John Baptist* did *Herod*. Hereupon they judge themselves honest, because the Minister will give them the beggerly passport; and so they goe out of the world, and die like lambs being wofully cheated, *Mat. 24. 11.* Look abroad in the world, and see what is the reason so many feed their hearts with confidence they shall be saved, yet their lives condemn them, and their hearts acquit them: The reason is; such and such a Minister will goe to the Ale-house, and he never prays in his family, and he is none of these precise hot people, and yet is honest a man as ever lives, and a good Divine too. *Ahab* was miserably cheated by 400. false Prophets. Whilest the Minister is of a loose life himself, he will wink at others and their faults, lest in reproving them he should condemn himself, and others should say unto him, *Physitian heal by self.* Thieves of the same company will not steal from one another, lest they trouble thereby themselves. And hence they give others false Cards to sail by, false Rules to live by: their unconscionable large charity is like a gulfe that swalloweth ships (souls I mean) tossed with tempests and not comforted, *Isa. 54. 7, 8.* And hence, all being fish that cometh to their net, all men think so of themselves.

Mans perdition is of himself.



III. A false spirit. This is a third cause that

III.

Mans per-
dition is
of himself.

There is a
false spirit
that speaks
peace,
when there
is warre.

1. Compa-
rison be-
tween true
and false
spirits.

2.
The Spirit
of God
reveals
Christ
willing to
save.

3.

that begets a false peace. As there is a true Spirit that witnesseth to our spirits that we are the Sons of God, Rom. 8. 16. So there is a false spirit, just like the true one, witnessing that they are the Sonnes of God. 1 John. 4. 1. We are bid to try the spirits: Now if these spirits were not like Gods true Spirit what need trial? As, what need one try whether dirt be gold, which are so unlike to each other? And this spirit I take to be set down, Mat. 24. 23. Now look as the true Spirit witnesseth, so the false spirit, being like it, witnesseth also.

First, the Spirit of God humbles the soul: so before men have the witness of the false spirit, they are mightily cast down and dejected in spirit, and hereupon they pray for ease, and purpose to lead new lives, and cast away the weapons, and submit, Psal. 66. 3.

Secondly, the Spirit of God in the Gospel reveals Jesus Christ and his willingness to save; so the false spirit discovereth Christs excellency, and willingness to receive him, if he will but come in. It fareth with this soul, as with Surveyors of lands that take an exact compasse of other mens grounds, of which they shall never enjoy a foot. So did Balaam, Num. 24. 5, 6. this false spirit sheweth them the glory of heaven and Gods people.

Thirdly, hereupon the soul cometh to

e affected, and to taste the goodnesse and weenesse of Jesus Christ, as those did, *Ieb. 6.* and the soul breaks out into a passionate admiration: Oh! that ever there should be any hope for such a vile wretch as I am, and have been! And so joyes exceedingly, like a man half way rapt up into heaven.

Fourthly, hereupon the soul being comforted after it was wounded, now calleth God, *my God*; and Christ, *my sweet Saviour*; and now it doubts not but it shall be saved; why? because I have received much comfort, after much *sorrow and doubting*, *Hos. 8. 2, 3.* and yet remains a deluded miserable creature still. But here mark the difference between the witnesse of each spirit. The false spirit makes a man believe he is in the state of grace, and shall be saved, because he hath *tasted* of Christ; and so hath been comforted and that abundantly: but the true spirit perswades a man his estate is good and safe, because he hath not only tasted, but *bought* this Christ; as the wise Merchant in the Gospel, that rejoiced he had found the *Pearle*, but yet staies not here, but sells away all, and *buyes* the Pearl. Like two Chapmen that come to buy Wine, the one tastes it, and goeth away in a drunken fit, and so concludes it is his: So a man doth, that hath the false spirit: but the true spirited man doth not only taste but

Man a petition is of himself.



4.

The false spirit perswades a man to be in a good estate, when he is not.

Mans per-
dition is
of himself.



The true
spirit,
when it
hath tast-
ed of God,
desires
more of
God.

but buyes the Wine, although he doe not drink it all down when he cometh to taste it; yet he having been incited by tasting to buy it, *now* he calls it his own: So a child of God tasting a little of God, and a little of Christ, and a little of the promises at his first conversion, although he tastes not all the sweetnesse that is in God, yet he forsakes all for God, for Christ, and so takes them lawfully as his own.

Again, the false spirit having given a man comfort and peace, suffers a man to rest in that estate; but the true spirit having made the soul taste the love of the Lord, stirreth up the soul to doe and work mightily for the Lord. Now the soul cryeth out; *What shall I doe for Christ, that hath done wonders for me?* If every hair on my head were a tongue to speak of his goodnesse, it were too little. *Neh. 8. 10. The joy of the Lord is our strength. Psal. 51. 12. Uphold me with thy free spirit; or as the Chaldean Paraphrase hath it, thy Kingly spirit; the Spirit of Adoption in Gods childe is no underling, suffering men to lie down, and crie, My desires are good, but flesh is frail; No, it is a Kingly spirit, that reigns where it liveth.*

IV. *False applying of true Promises, is the last cause of false peace.* And when a man hath Gods spirit within, and Gods hand and promise (as he thinks) for his estate;
now

now he thinks all safe. This did the *Jewes*; they said, *We have Abraham to our Father*; and so reputed themselves safe, God having made them promise, *I will be a God of thee and of thy seed*. But here is a difference between a childe of Gods application of them, and a wicked mans; The first applieth them so to him, as that he liveth upon them, and nothing but them; and to whom doth the dug belong, but to the child that lives upon it? The other lives upon his lusts, and creatures, and yet catcheth hold on the promise.

By these four means is begot a bastard false peace.

Thus much of the second cause of mans deceiving himself; False peace in the conscience.

Now followeth the third.

III. The corruptions and distempers of the *Will*, which is the third cause why men deceive themselves; which are many, I will only name three.

First, when the *Will* is resolved to goe on in a sinfull course, and then sets the understanding a work to defend it. Whence it fareth with the soul, as with a man that cometh to search for stolen goods, who having received a bribe before-hand, searcheth every where but where it is, and so the man is never found out to be what he is: So a man having tasted the sweetnesse

M of

Mans perdition is of himself.



The Jewes thought themselves happy, because they had *Abraham* to their father.

III.
The third cause of mans being deceived.

I.

Mans per-
dition is of
himself,



When
men have
tasted the
sweetnesse
of sin, they
are like
bribed
Lawyers,
ready to
plead for
it.

of a sinfull course (which pleasure bribes him) he is contented to search into every corner of his heart, and to try himself as many doe, except *there* where his darling lust lies ; *he sits upon that*, and covers it willingly from his own eyes, as *Rachel* did upon stoln gods, and so never finds out himself, *Joh. 3. 20.* A man that hath a mind to sleep quietly, will cause the curtains to be drawn, and will let some light come in, but shuts out all that, or so much as may hinder him from sleeping : so a man having a mind to sleep in some particular sinfull course at his ease, will search himself and let some light come into his mind.

And hence many profane persons that know much, (their opinions are orthodox, their discourse favoury) yet do they know little of themselves, and of those sinnes and lusts that haunt them, which they must part with ; because this light troubleth them, it hinders them from sleeping in their secure estate, and therefore they draw the curtain here : Hence many men that live in those sins of the grossest Usury, finding the gain, and tasting the sweet of that sin, will read all books, go to all those Ministers they suppose that hold it lawfull, and so pick up and gather reasons to defend the lawfulness of the sinne, and so because they would not have it to be a sinne, find out reasons where

whereby they think it no sin; but the bottom is this, their *will* hath got the bribe, and now the understanding plaies the lawyer: and hence men live in the most rying sins, and are sure to perish, because they will not know they are in an error.

Secondly, when the *Will* sets the understanding a work to extenuate and lessen sinne: for many when they see their sins, yet make it small by looking at the false end of their Optick-glasse; they think such small matters never make any breach between the Lord and their souls. Hence they say, *The best man sins seven times a day; and who can say, my heart is clean?* What is the reason that a childe of God hath little peace, many times, after commission of small sinnes? Oh! it is because they see the horrible nature of the least sinne; small wrongs against so dear, so great a friend as the Lord is, it cuts their hearts: yet a carnall heart is never troubled for great sins, because they make a light matter of them.

Thirdly, wilfull ignorance of the horrible wrath of God. Hence men rush on in sinne as the horse into the battell. Hence men never fear their estates, because they know not Gods wrath hanging over them. Coldest snakes, when they are frozen with cold, never sting nor hurt; one may carry a nest of them in his bosome: but bring them to the fire, then they hisse and sting:

M 2

So

Mans perdition is of himself.



2.

Wicked men will lessen and excuse their sins, &c.

3.

When men are wilfully ignorant, they never fear their estate.

Mans per-
dition is of
himself.



The se-
cond rea-
son why
men ruine
themselves,
is carnall
security.

Reasons
of securi-
ty.

Reas. I.
Why men
ruin them-
selves.

So sinne, when it is brought near Gods wrath, (that devouring fire) it makes men cry out of themselves, Then I am undone! oh, I am a lost creature! But being not thus heated, sin never makes a man cry out of himself.

These are the causes why men are ignorant of their wofull, miserable estate; which Ignorance is the first Rock, or the first Powder-plot, that spoils thousands.

Yet there are three more dangerous, because more secret.

Now followeth the second reason of mens ruine. By reason of mans carnall security, whereby men cannot be affected with, nor so much as have hearts to desire to come out of their misery when they know it: for if a mans mind understand his misery, yet if the heart be hard or sleepey, and not affected, loaden, wounded, humbled, and made to groan under it, he wil never greatly care to come out of it, *Isa* 29. 9, 10. Now this is the estate of many soules; he doth know his misery, but by reason of the sleepey, secure, senselesse spirit of slumber, he never feels it, nor mourns under it, and so comes not out of it.

Now the reasons of this security are these:

Because God powres not out the full measure of his wrath upon men, because he kindles not the pile of wrath that lies upon

upon men, it's reserved and concealed, *not revealed from heaven*; and so long, let God frown, Ministers threaten, and smaller judgements drop, yet they will never seek helter in Jesus Christ, but sleep in their sinnes, untill God rain down fouds of horror, bloud, fire, untill Gods arrowes tick in mens hearts, they will never seek out of themselves unto Jesus Christ, *Eccles. 3. 11.* So long as Gods plagues were upon *Pharaoh*, he giveth fair words, and *Moses* must be sent to pray for him; but when Gods hand is taken away, now *Pharaohs* heart is hardened. So long as Gods sword is in his Scabbard, men have such stout hearts that they will never yeeld; God must wound, and cut deep, and stab, and thrust to the very heart, else men will never yeeld, never awaken, till Gods fists be about mens ears, and he is dragging them to the stake; men will never awake and cry for a pardon and deliverance of their wofull estate.

Secondly, because if they doe in part feel, and so fear Gods wrath, they put away the evill day far from them, they hope they shall do better hereafter, and repent some other time, and therefore they say, Soul, eat, drink, follow thy sports, cups, queans, thou hast a treasure of time which shall not be spent in many years, *Isai. 22. 2, 13.* that look as it is with the Wax,

M 3

lei

Mans perdition is of himself.

Nah. 1. 2.

So long as Gods wrath lies upon men, they give good words, but when it is removed, they harden their hearts as *Pharaoh*.

Reas. 2.
Why men ruin themselves.

Mans per-
dition is of
himself.



let it be of never so pliable a disposition, and the fire never so hot, yet if it be not brought near the fire, and be held in the fire, it never melts, but still remains hard: so it is here. Let a man or woman have never so gentle or pliable a nature, and let Gods wrath be never so hot and dreadfull in their judgements, yet if they make not the day of wrath present to them, if they see it not ready every moment to light upon their hearts, they are never melted, but they remain hard-hearted, secure, sleepy wretches, and never groan to come out of their wofull estate; and this is the reason why many men, that have guilty consciences, though they have many secret wishes and purposes to be better, yet never cry out of themselves, nor ever seek earnestly for mercy, till they lie upon their death-bed; and then, oh the promises they plie God with! Try me Lord, and restore me once more to my health and life again, and thou shalt see how thankfull I will be! Because that now they apprehend wrath and misery neer unto them, *Heb. 3. 13.*

Reas. 3.
Why men
ruin them-
selves.

Thirdly, because they thinke they can bear Gods wrath, though they doe conceive it near at hand, even at the very doors; men think not that Hell is so hot, nor the Devill so black, nor God so terrible as indeed he is. And hence we shall observe the Prophets present Gods wrath

as a thing intolerable before the eyes of the people, that thereby they might quench all those cursed conceits of being able to bear Gods wrath, *Nabum* 1. 9. And hence we shall have many men desperately conclude, They will have their swing in sin, and if they perish, they hope they shall be able to bear it, *it is but a damning* they think, and hence they go on securely. Oh poor wretches! the Devill scares and fears all the world, and at Gods wrath the devils quake, and yet secure men fear it not, they think hell is not so terrible a place.

Fourthly, because they know no better an estate. Hence though they feel their woeull and miserable condition, yet they desire not to come out of it. Although men finde hard lodging in the world, hard times, hard friends, hard hearts, yet they make a shift with what they find in this miserable Inne, untill they come to Hell: or such a man pursued by outward miseries, or inward troubles, there staves, O miserable man that makes shift till he come to hell! They may hear of the happy estate of Gods people, but not knowing of it experimentally, they stay where they are, *Joh. 4. 14.*

Take a Princes child, and bring it up in a base house and place, it never aspires after a Kingdome or Crown: so men hatcht in this world, knowing no better an estate,

M 4

never

Mans perdition is of himself.



Reas. 4.
Why men ruin themselves.

Mans perdition is of himself.



Wicked men take more pleasure in lusts, then in the fellowship of God and Christ.

Reas. 5.
Why men ruin themselves.

never cast about them to get a better inheritance than that they scramble for here. Wives mourn for the long absence of their beloved husbands, because they know them and their worth. God may absent himself from men, weeks, months, years, but men shed not one tear for it, because they never tasted the *sweetnesse* of his *presence*. It is strange to see men take more content in their cups and cards, pots and pipes, dogs and hawks, then in the fellowship of God and Christ, in Word, in Prayer, in Meditation, which ordinances are burdens and prison unto them. What is the reason of it? Is there no more *sweetnesse* in the presence of Gods smiling in Christ than in a filthy Whore? Yes, but they know not the worth, *sweetnesse*, satisfying goodnesse of a God. Some sea-fish (they say) if once they come into fresh-water, will never return again, because they now taste a difference between those brackish and sweet waters: so is it here, if men did but once taste the happiness of Gods people, they would not for a thousand worlds be one half hour in their wild loose sea again.

Fifthly, because if they do know a better estate, yet their present pleasures, their sloth doth so bewitch them, and Gods denials when they seek unto him, do so far discourage them, that they sleep still securely in that estate. A slothfull heart bewitched

vitched with present ease, and pleasures
and delights, considering many a tear, ma-
ny a prayer must it make, many a night
must it break its sleep, many a weary step
must it take towards heaven and Christ, if
ever it come there, growes discouraged and
leaded, and hard-hearted in a sleepey estate,
and had rather have *a bird in the hand, than*
two in the bush, Pro. 1. 34. Jer. 48. 11. The
Israelites wished that they were at their onions
and garlick again in Egypt. Was there no
Canaan? Yes, but they wished thus, be-
cause there were walls built up to heaven, and
Giants sons of Anak in the land, difficulties
to overcome. O slothfull hearts! Second-
ly, because God sometimes put them to
straits, and denyed them what they sought
for, they were of such a waspish teasty sul-
len spirit, that because the Lord had them
not alwaies on his knees, they would run
away: so, many a man meets with sorrow
enough in his sinfull dropsie, drunken es-
tate, he hears of heaven, and a better estate,
yet why goes he to his lusts and fleshpots
again? Oh, because there are so many dif-
ficulties, and blocks, and hinderances in
his way, and because they pray and find
not ease, therefore they eat, drink, laugh,
sport, and sleep in their miserable estate
still, Mat. 7. 14. therefore men walk in
the broad way, because the other way to life
is strait and narrow, it is a plague, a burden,

Mans per-
dition is
of himself.



Mans per-
dition is
of himself.



Reas. 6.
Why men
ruin them-
selves.

Rom. i.
ult.

Reas. 7.
Why men
ruin them-
selves.

a prison to be so strict; men had rather sit almost an hour in the stocks, then be an hour at prayer; men had rather be damned at last, then sweat it out and run through the race to receive a crown: and hence men remain secure.

Sixthly, because of the strange, strong power of sin, which bears that sway over mens souls, that they must serve it, as prisoners stoop to their jailor, as Souldiers that have taken their pay, *their pleasure of sin*, must follow it as their Captain, though they go marching on to eternall ruine; nay, though dooms day should be to morrow, yet they must and will serve their lusts. As the *Sodomites*, when they were smitten with blindness, which tormented their eyes, as though they had been pricked with thorns (for so the *Hebrew* word signifies) even when destruction was near, they groped for the door. Men cannot but sin, though they perish for sin; hence they remain secure.

Seventhly, despair of Gods mercy; hence, like *Cain*, men are Runnagates from the face of God; men think they shall never find mercy when all is done; hence they grow desperately full; like those *Italian Senators*, that despairing of their lives, when upon submission they had been promised their lives, yet being conscious of their villany, made a curious banquet and

at

at the end of it every man drank up his
lasse of poyson, and killed himselfe:
men feeling such horrible hard hearts,
and being privie to such notorious sins,
they cast away lives, and heaven, and soul
or lost, and so perish wofully, because
they lived desperately, and so securely.

Eighthly, because men nourish a blinde,
false flattering hope of Gods mercy: hence
many knowing and suspecting that all is
naught with them, yet having some hope
they may be in a good estate, and God may love
them; hence they lie down securely, and
rest in their flattering hope. Hence observe,
those people that seldome come to a con-
clusion, to a point, that either they are in
the state of grace, or out of it, that never
come to be affected, but remain secure in
their condition, they commonly grow to
this desperate conclusion; *That they hope*
God will be mercifull unto them; if not, they can-
not help it: like the man that had on his
Target the picture of God and the Devill:
under the first he writ, *Si tu non vis, if thou*
wilt not; under the other he writ, *Ipsè rogi-*
tat, here's one will.

Ninthly, because men bring not their
hearts under the Hammer of Gods Word
to be broken, they never bring their con-
sciences to be cut. Hence they go on still
securely with festered consciences. Men put
themselves above the Word, and their
hearts

Mans per-
dition is
of himself.



Reas. 8.
Why men
ruin them-
selves.

Reas. 9.
Why men
ruin them-
selves.

Mans per-
dition is
of himself.



Reas. 10.
Why men
ruin them-
selves.

Use.

hearts above the Hammer, they come not to have the Minister to humble them, but to judge of him, or to pick some pretty fine thing out of the Word, and so remain secure sots all their dayes: for if ever thy heart be broken, and thy conscience be awaked, the word must doe it: but people are so Sermon-trodden, that their hearts, like foot-paths, grow hard by the Word.

Tenthly, because men consider not of Gods wrath daily, nor the horrible nature of sin, men chew not these pills: hence they never come to be affected nor awakened.

Awaken therefore all you secure creatures; feel your misery, that so you may get out of it. Dost thou know thine estate is naught, and that thy condemnation will be fearfull, if ever thou dost perish; and is thine heart secretly secure, so damnably dead, so desperately hard, that thou hast no heart to come out of it? What? no sigh, no tears? canst thou carry all thy sins upon thy back like Samson the gates of the City, and make a light matter of them? Dost thou see Hell fire before thee, and yet wilt venture? art thou worse than a beast which we cannot beat nor drive into the fire if there be any way to escape? O get thy heart to lament and mourn under thy miseries, who knows then but the Lord may pity thee? But oh hard heart!

thou

thou canst mourn for losses and crosses, burning of goods and houses, yet though God be lost, and his image burnt down, and all is gone, thou canst not mourn. If thine heart were truly affected, the pillow would be washed with thy tears, and the wife in thy bosome would be witnesse of thy heart-breakings in midnight for those sinnes which have grieved the Spirit of God many a time, thou couldst not sleep quietly nor comfortably without assurance. If you were sick to death, Physicians should hear how you do; and if you were humbled, we should have you in the bitterness of your spirit cry out, *What shall we do?* But know it, thou must mourn here, or in Hell. If God *broke Davids bones* for his adultery, and the Angels backs for their pride; the Lord, if ever he saves thee, will break thine heart too.

Quest. But thou wilt say, How shall I doe to get mine heart affected with my misery.

Ans. 1. Take a full view of thy misery. 2. Take speciall notice of the Lords readinesse and willingnesse to receive thee yet unto mercy; for two things harden the heart. 1. *False hope*, whereby a man hopes he is not so bad as indeed he is. 2. *No hope*, whereby a man when he sees himself so notoriously bad, thinks there is no willingnesse in the Lord to pardon or receive

Mans perdition is of himself.



Men mourn for the losse of goods, but not for the losse of God.

Quest.

Ans. 1. How to get a broken heart.

Two things harden the heart.

Mans per-
dition is
of himself.



That heart
is hard,
that nei-
ther mer-
cy nor
judge-
ment will
break.

1.

2.

3.

Men by
sinning set
up their
own wil a-
bove Gods

ceive such a monster of men to mercy; and if neither the hammer can break thy stony heart, nor the Sunshine of mercy melt it, thou hast a heart worse then the Devill, and art a spectacle of the greatest misery. 1. In regard of sin. 2. In regard of Gods wrath.

First, in regard of sin. Thou hast sinned, and that grievously against a great God, thou makest no great matter of this: no, but though it be no load to thee, it is a load on the Lords heart, *Isa.* 1.24. and time will come he will make the whole sinfull world by Rivers of fire and blood, to know what an evill it is.

For 1. in every sin thou dost strike God, and sling a dagger at the heart of God. 2. In every sinne thou dost spite against God: for if there were but *one* only thing wherein a man could do his friend a displeasure, was not here spite seen if he did that thing? Now tell me, hath not the Lord been a *good friend* unto thee? Tell me wherein hath he grieved thee? and tell me in what one thing canst thou please the Devill, and do God a displeasure, but by sin? Yet, O hard heart, thou makest nothing of it. But consider thirdly, in every sin thou dost dethrone God, and setst thy self above God: for in every sin this question is put, *Whose will shall be done, Gods will or mans?* Now man by sin sets up his own will

will above the Lords, and so kicks God
blessed for ever, adored of millions of
Saints and Angels) as filth under his feet.
What, will this break your hearts?

Consider then of Gods wrath, the cer-
ainty of it, the unsupportableness of it,
now that dying in thy sinnes, and secure
estate, *it shall fall*; for when men cry *Peace,*
Peace, then cometh *sudden destruction at un-*
wares: pray therefore to God to reveal
his to thee, that thine heart may break
under it. Secondly, consider the Lords
mercy and readinesse to save thee, who
hath prepared mercy, and intreats thee to
take it, and waiteth every day for thee to
that end.

The third Reason of mans ruine, is, that
small confidence, whereby men seek to save
themselves, and to scramble out of their mi-
serable estate by their own duties and perfor-
mances, when they do feel themselves mi-
serable: the Soul doth as those, *Hos. 5. 13.*
men when they be wounded and troubled,
they never look after *Jesus Christ*, but go
to their own waters to heal themselves;
like hunted Harts when the Arrow is in
them, *Rom. 9. 31, 32.*

For the opening of this point, I shall
show you these two things.

1. Wherein this resting in *Duties* ap-
pears.
2. Why do men rest in *themselves*.

First

Mans per-
dition is of
himself.



God's wrath
the cer-
tainty of it

1 Thes. 5.
3, 4.

2 Cor. 5.
19.

The third
generall
reason of
mans ruin

Wherein
means rest-
ing in
Duties ap-
pears.

Mans per-
dition is
of himself.



I.

2.
Men stand
upon their
titular
profession
of Religi-
on.

Zeph. 3.
11.

First, this resting in *Duties* appears in these eleven degrees.

1. The Soul of a poor sinner, if ignorantly bred and brought up, rests confidently in superstitious vanities. Ask a devout *Papist* how he hopes to be saved; he will answer, By his good works. But enquire further, what are these good works? why, for the most part, superstitious ones of their own inventions, (for the crow thinks her own bird fairest) as whipping themselves, pilgrimage, fasting, mumbling over their *Pater-nosters*, bowing down to Images and Crosses.

2. Now these being banished from the Church and Kingdome, then men stand upon their titular profession of the true Religion, although they be Devils incarnate in their lives. Look up and down the Kingdome; you shall see some roaring, drinking, dicing, carding, whoring, in Taverns and blinde Ale-houses; others belching out their oaths, their mouths ever casting out like *raging seas*, filthy frothy speeches; others, like *Ismaels*, scoffing at the best men: yet these are confident they shall be saved. Why (say they) they are no *Papists*, hang them, they will die for their Religion, and rather burn then turn again, by the grace of God. Thus the Jewes boasted, they were *Abrahams seed*: so our carnall people boast: Am not I a good

good Protestant? am not I baptized? do I not live in the Church? and therefore resting here, hope to be saved. I remember a Judge, when one pleaded once with him for his life, that he might not be hanged, because he was a Gentleman; he told him that therefore he should have the Gallows made higher for him: so when thou pleadest, I am a Christian and a good Protestant, (yet thou wilt drink, and swear, and whore, neglect prayer, and break Gods Sabbath) and therefore thou hopest to be saved; I tell thee, thy condemnation shall be greater, and the plagues in hell the heavier.

3. If men have no peace here, then they lie to, and rest in the goodness of their insides: you will have many a man, whom if you follow to his chamber, you shall finde very devout, and they pray heartily for the mercy of God, and forgiveness of sinnes: but follow them out of their chambers, watch their discourses, you shall finde it frothy and vain, and now and then powdred with *faith*, and *truth*, and obscene speeches. Watch them when they are cross, you shall see them as angry as Wasps, and swell like Turkeys, and so spit out their venome like Dragons. Watch them in their journies, and you shall see them hoot into an Ale-house, and there swill and swagger, and be familiar with the scum

Mans perdition is of himself.



Mens condemnation will be greater for living debauchedly where the Gospel is preached.

3.
If no peace come from tittular profession, men flie to their good insides.

Mans per-
dition is of
himself.



of the Countrey for profanenesse, and half drunk too sometimes. Watch them on the Lords day, take them out of the Church once, & set aside their best cloaths, they are the same then as at another time; and because they must not work nor sport that day, they think they may with a good conscience sleep the longer on the morning. Aske now such men how they hope to be saved, seeing their lives are so bad; they say, though they make not such shewes, they know what good prayers they make in private, their hearts, they say, are good. I tell ye brethren, he that trusteth to his own heart and his good desires, and so resteth in them, is a fool. I have heard of a man that would haunt the Taverns and Theaters, and Whore-houses at London all day; but he durst not goe forth without private prayer in a morning, and then would say at his departure, *Now devill doe thy worst*; and so used his prayers (as many do) only as charms and spels against the poor weak cowardly Devill, that they think dares not hurt them, so long as they have good hearts within them, and good prayers in their chambers, and hence they will go near to rail against the Preacher as an harsh Master, if he doe not comfort them with this, *That God accepts of their good desires*.

4.
If no comfort come from their good insides they reform some gross sins.

4. If their good hearts cannot quiet them

them, but conscience tells them they are unsound without, and rotten at *core* within, then men fall upon reformation; they will leave their whoring, drinking, cozening, gaming, company-keeping, swearing, and such like roaring sinnes; and now all the Countrey saith he is become a new man, and he himself thinks he shall be saved; 2 Pet. 2. 20. they escape the pollutions of the world, as swine that are escaped and washed from outward filth, yet the swinish nature remains still; like Mariners that are going to some dangerous place, ignorantly, if they meet with storms, they goe not backward, but cast out their goods that endanger their ship, and so goe forward still: so, many a man going towards hell, is forced to cast out his lusts and sinnes, but he goeth on in the same way still for all that. The wildest beasts (as Stags) if they be kept waking from sleep long, will grow tame: so conscience giving a man no rest for some sinnes he liveth in, he groweth tame; he that was a wilde Gentleman before, remains the same man still, only he is made tame *now*, that is, civil and smooth in his whole course, and hence they rest in reformation: which reformation is, commonly, but from some troublesome sin, and it is because they think it's better following their trade of sin at another market; and hence

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Mans perdition is of himself.



5.

If no comfort in reforming gross sins, they flie to humiliation, repentance, &c.

some men will leave their *drinking*, and *whoring*, and turn *covetous*, because there is more gain at that market; sometimes it is, because sin hath left them, as an old man.

5. If they can have no rest here, they get into another starting hole, they go to their *Humiliations*, *Repentings*, *Tears*, *Sorrowes*, and *Confessions*. They hear a man cannot be saved by reforming his life, unlesse he come to afflict his soul too; he must sorrow and weep here, or else cry out in hell hereafter. Hereupon they betake themselves to their sorrowes, tears, confession of sinnes; and now the wind is down, and the tempest is over, and they make themselves safe. *Mat. 11. 1. They would have repented*, that is, the *Heathen*, as *Berza* speaks, when any wrath was kindled from heaven, they would goe to their *sackcloth* and *sorrowes*, and so thought to pacifie Gods anger again, and here they rested: so it is with many a man; many people have sick fits and qualms of conscience, and then they doe as *Crows*, that give themselves a vomit by swallowing down some stone when they are sick, and then they are well again; so when men are troubled for their sinnes, they will give themselves a vomit of *prayer*, a vomit of *confession* and *humiliation*, *Isa. 58. 5.* Hence many when they can get no good by this physick, by their *sorrowes*, and *tears*, cast off

off all again; for making these things their God and their Christ, they forsake them when they cannot save them, *Matth.*

3. 14. More are driven to Christ by the sense of the burden of an hard, dead, blind, filthy heart, then by the sense of sorrows, because a man rests in the one, viz in sorrows, most commonly, but trembles and flies out of himself when he feels the other: thus men rest in their repentance, and therefore *Austin* hath a pretty speech which sounds harsh, that Repentance damnetb more than sinne; meaning that thousands did perish by resting in it: and hence we see among many people, if they have large affections, they think they are in good favour; if they want them, they think they are cast-awayes, when they cannot mourn nor be affected as once they were, because they rest in them.

6. If they have no rest here, then they turn morall men, that is, strict in all the duties of the morall law, which is a greater matter than reformation, or humiliation, that is, they grow very just and square in their dealings with men, and exceeding strict in the duties of the first Table towards God, as fasting, prayer, hearing, reading, observing the Sabbath: and thus the Pharisees lived, and hence they are called, The strict Sect of the Pharisees. Take heed you mistake me not, I speak not against strictnesse, but a-

N 3

gainst

Mans perdition is of himself.



More driven to Christ by a hard heart, then by a sorrowfull heart.

6.

If no comfort in humiliation, they turn morall men.

Mans per-
dition is of
himself.



gainst resting in it; for except your righteous-
nesse exceed theirs, you shall not enter into the
Kingdome of Heaven. You shall finde these
men flie from base persons and places, like
the pest-houses, commend the best books, cry
down the sins of the time, and cry against
civill or morall men, (the eye sees not it
self) and cry up zeal and forwardnesse.
Talk with him about many morall duties
that are to be done towards God or man,
he will speak well about the excellency
and necessity of it, because his trade and
skill whereby he hopes to get his living
and earn eternall life lieth there; But speak
about Christ, and living by faith in him
and from him, and bottoming the soul
upon the promises, (peeces of Evangeli-
call righteousness) he that is very skilfull
in any point of controversie, is as igno-
rant almost as a beast, when he is exami-
ned here. Hence, if Ministers preach against
the finnes of the time, they commend it for
a speciall Sermon, (as it happily deserves
too) but let him speak of any spirituall
inward soul-working point, they go away
and say, He was in their judgement con-
fused and obscure, for their parts they un-
derstood him not. (Beloved) pictures are
pretty things to look on, and that's all the
goodnesse of them; so these men are (as
Christ looked on and loved the naturall
young man in the Gospell) and that's all
their

their excellency. You know in *Noahs* flood, all that were not in the Ark, though they did climb and get to the top of the tallest mountains, they were drowned; so labour to climb never so high in morality, and the duties of both Tables, if thou goest not into Gods Ark, the Lord Jesus Christ, thou art sure to perish eternally.

7. If they have no rest here in their *morality*, they grow hot within, and turn marvellous zealous for good causes and courses, and there they stay and warm themselves at their own fire: thus *Paul*, *Phil. 3. 6. was zealous*, and there rested. They will not live as many do, like Snails in their shels, but rather than they will be damned for want of doing, they are content to give away their estate, children, any thing almost to get pardon for the sin of their soul, *Mich. 6. 7.*

8. If they finde no help from hence, but are forced to see and say, *When they have done all, they are unprofitable servants*, and they sin in all that which they doe; then they rest in that which is like to *Evangelicall obedience*, they think to please God by mourning for their failings in their good duties, desiring to be better, and promising for the time to come to be so, and therein rest, *Deut. 5. 29.*

9. If they feel a want of all these, then they dig within themselves for power to

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7.

If no comfort in morality, they turn zealous for good causes. *Rom. 2. 10.*

8.

If no comfort for zeal in good causes, they turn to mourning for their failings.

9.

If no comfort in their mourning for their failings, they seek for power in themselves to be more holy.

Mans per-
dition is of
himself.



10.
If no
comfort
in them-
selves,
they go to
Christlike
hirelings,
for their
own ends.

The con-
fession of
Papists in
three par-
ticulars.

leave sin, power to be more holy and hum-
ble, and so think to work out themselves,
in time, out of this estate, and so they dig
for pearls in their own dunghills, and will
not be beholding to the *Lord Jesus*, to live
on him in the want of all; they think to
set up themselves out of their own stock,
without *Jesus Christ*, and so as the Pro-
phet *Hosea* speaks, 14. 3, 4. think to save
themselves, by their riding on horses, (that is)
by their own abilities.

10. If they feel no help here, then they
go unto Christ for grace and power to
leave sinne and do better, whereby they
may save themselves; and so they live up-
on Christ, that they may live of themselves;
they go unto Christ, they get not into Christ
Psal. 78. 34, 35. like hirelings that go for
power to do their work, that they may
earn their wages. A childe of God content
himself with, and lives upon the inheri-
tance it self, the Lord in his free mercy
hath given him. But now we shall see ma-
ny poor Christians that run in the very
road the Papists devoutly go to hell in.

First, the Papist will confesse his misery
that he is (and all men are) by nature
child of wrath, and under the power of sin
and Satan.

Secondly, they hold Christ is the on-
ly Saviour.

Thirdly, that this Salvation is not by
an

ny righteousness in a Christ, but righteousness from a Christ only by giving a man power to do, and then dipping mens loings in his blood, he merits their life. Thus the wisest and devotest of them proesse, as I am able to manifest; just so do many Christians live. First, they feel themselves full of sin, and are sometimes tired and weary of themselves, for their vile hearts, and they find no power to help themselves. Secondly, hereupon hearing, that only Christ can save them, they goe unto Christ to remove these sins that tire them and load them, that he would enable them to doe better than formerly. Thirdly, if they get these sinnes subdued and removed, and if they find power to do better, then they hope they shall be saved: Whereas thou mayest be damned, and goe to the Devill at the last, although thou dost escape all the pollutions of the world, and that not from thy selfe and strength, but from the knowledge of *Jesus Christ*, 2 Pet. 2. 20. I say wo to you for ever if you die in this estate; it is with our Christians in this case, as it is with the *Ivy*, which clasps and groweth about the tree, and draws sap from the tree, but it growes not *one* with the tree, because it is not ingrafted into the tree: so many a soul cometh to Christ, to suck juice from Christ to maintain his own berries, (his own stock

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It is with many Christians as with Ivy, they get sap from Christ, but grows not one with Christ because not grafted.

of

Mans per-
dition is
of himself.

Why men
do rest in
their good
duties.

Reas. 1.

It is natu-
rall to say
Do this
and live.

2.

Ignorance
of Christs
righteous-
nesse.

of grace,) alas, he is but *loy*, he is no mem-
ber or branch of this tree, and hence he
never grows to be one with Christ. 2 Now
the reasons why men rest in their duties
are these:

First, because it's naturall to a man out
of Christ to do so. *Adam* and all his po-
sterity was to be saved by his doing, *Do*
this and live, work and here is thy wages,
win life and wear it: Hence all his poste-
rity seeks to this day to be saved by *doing*.
Like father, like son. Now to come out of all
duties truly to a Christ, hath not so much
as a coat in *innocent*, much lesse *corrupted* na-
ture; hence men seek to themselves. Now
as it is with a bankrupt, when his *stock* is
spent, and his *estate* *cracks*, before he will
turn Prentice, or live upon another, he
will turn Pedler of small Wares, and so
follow his old Trade with a lesse *stock*:
so men naturally follow their old Trade
of *Doing*, and hope to get their living that
way: and hence men having no experience
of trading with Christ by *faith*, live of
themselves. *Sampson*, when all his strength
was lost, would goe to shake himself as at
other times: so when mens strength is lost,
and God and grace is lost, yet men will go
and try how they can live by shifts and
working for themselves still.

Secondly, because men are ignorant of
Jesus Christ and his righteousness; hence
men

en cannot goe unto him, because they
: him not; hence they shift as well as
ey can for themselves by their duties,
bn 4. 14. Men seek to save themselves by
eir own swimming, when they see no
ble cast out to help them.

Thirdly, because this is the easiest way
comfort the heart, and pacifie consci-
ice, and to please God, as the soul thinks;
cause by this means a man goes no fur-
er than himself.

Now in forsaking all duties, a soul go-
h to heaven quite out of himself, and
ere he must wait many a year, and that
or a little it may be. Now if a fainting
an have *Aqua vite* at his beds head, he will
ot knock up the shop-keeper for it. Men
at have a Balsome of their own to heal
tem, will not goe to the Physitian.

Fourthly, because by vertue of these
uties a man may hide his sin, and live qui-
ly in his sin, yet be accounted an honest
an, as the whore in *Prov.* 7. 15, 16. ha-
ing performed her vows, can intice with-
ut suspicion of men, or check of consci-
nce; so the *Scribes* and *Pbarisees* were hor-
ibly covetous, but their long prayers co-
ered their deformities, *Mat.* 23. 14. and
ence men set their duties at a higher rate
han they are worth, thinking they shall
ave them because they are so usefull to
hem. Good duties, like new apparell on

Mans per-
dition is
of himself.



Reas. 3.
Good du-
ties thena-
turall way
of pleasing
God.

Reas. 4.
By good
duties sin
may be
kept in.

Mans per-
dition is
of himself



Use. 1.
Not to
rest in
good du-
ties.

Object.

Ans. Dif-
ference be-
tween
trusting
and rest-
ing in du-
ties.

a man pursued with hue and cry of con-
science, keep him from being known.

Take heed of resting in duties; Good
duties are mens *money*, without which they
think themselves poor and miserable; but
take heed that *you and your money perish not to-
gether*, Gal. 5. 3. The paths to hell are but
two. The first is the path of *Sin*, which is
a dirty way. Secondly, the path of *Duties*,
which (rested in) is but a clearer way.
When the *Israelites* were in distresse, *Judg.*
10. 14. the Lord bids them goe to the gods
they served: so when thou shalt lie how-
ling on thy death-bed, the Lord will say,
go unto the *good prayers and performances* you
have made, and the tears you have shed. Oh
they will be miserable comforters at that
day.

Object. But I think thou wilt say, No
true Christian man hopes to be saved by
his good works and duties, but only by
the mercy of God, and merits of Christ.

Ans. It is one thing to trust to be sa-
ved by *duties*, another thing to *rest in* du-
ties. A man trusts unto them, when he is
of this opinion, that only good duties can
save him. A man rests in duties when he
is of this opinion, that only Christ can save
him, but in his practice he goeth about to
save himself. The wisest of the Papists are
so at this day, and so are our common Pro-
testants. And this is a great subtilty of the
heart,

part, that is, when a man thinks he cannot be saved by his good works and duties, but only by Christ: he then hopeth, because he is of this opinion, that *when he hath done all, he is an unprofitable servant*: which is only an act or work of the judgement informed aright) that therefore because he is of this opinion, he shall be saved.

But because it is hard for to know when a man rests in duties, and few men finde themselves guilty of this sinne, which runs so many, I will shew two things:

1. The signes of a man resting in duties.
2. The insufficiency of all duties to save men; that so those that be found guilty of this sin, may not goe on in it.

First, for the signs whereby a man may certainly know, when he rests in his duties, which if he do, (as few professors especially but they doe) he perisheth eternally.

First, those that yet never saw they rested in them, they that never found it an hard matter to come out of their duties. For it's most naturall for a man to stick in them, because nature sets men upon duties; hence it's a hard matter to come out of resting in duties. For two things keep a man from Christ.

1. Sin. 2. Self. Now as a man is broken off from *sm*, by seeing and feeling it, and groan-

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Signs of mens resting in duties.

Sign. 1.

2 Things keep us from Christ.

Mans per-
dition is
of himself.



Sign. 2.
A prizing
of bare
perfor-
mance of
duties.

groaning under the power of it: so is a man broken from *himself*. For men had rather do any thing than come unto Christ: there is such a deal of *self* in them; therefore if thou hast no experience, that at no time thou hast rested too much in thy duties, and then didst groan to be delivered from these intanglements, (I mean not from the *doing* of them, this is *Familisme* and profanenesse, but from *resting* in the bare performance of them) thou dost rely upon thy *duties* to this day.

These rest in duties, that prize the bare performance of *duties* wonderfully; for those duties that carry thee out of thy self unto Christ, make thee to prize Christ, Now tell me, dost thou glory in thy self? Now I am some-body. I was ignorant, forgetfull, hard-hearted, now I understand and remember better, and can sorrow for my sins; if thou dost rest here, thy *duties* never carryed thee further then thy *self*. Dost thou think after that thou hast prayed with some life, now I have done very well, and now thou dost verily think (meaning for thy *duties*) the Lord will save thee, though thou never come to Christ, and sayest, as he in another case, Now I hope the Lord will do good to me, seeing I have got a Priest into my house, *Judg. 17. 13.* Dost thou inhanche the price of *Duties* thus, that thou dost dote on them? then I do pronounce from God, thou

thou dost rest in them: These things (saith Paul) I accounted gain (that is, before his conversion to Christ, he prized them exceedingly) but now I account them losse: And this is the reason why a childe of God commonly after all his prayers, tears and confessions, doubts much of Gods love towards him: whereas another man that fallth short of him, never questions his estate; he first sees much rottennesse and vilenesse in his best duties, and so judgeth meanly of himself; the other ignorant of the vilenesse of them, prizeth them, and esteemeth highly of them, and setting his corn at so high a price, he may keep them to himself; the Lord never accepteth them nor buyeth them at so high a rate.

Thirdly, those that never came to be sensible of their poverty and utter emptinesse fall good: for so long as a man hath a penny in his purse, that is, feels any good in himself, he will never come a begging unto Jesus Christ, and therefore rests in himself. Now didst thou never feel thy self in this manner poor, viz. I am as ignorant as any beast, as vile as any Devill; O Lord, what a nest and litter of sinne and rebellion lurks in my heart! I once thought at least my heart and desires were good, but now I feel no spirituall life. Oh dead heart! I am the poorest, vilest, basest, and blindest creature that ever lived. If thou dost not

Mans perdition is of himself.



Phil. 3. 8.
Good duties must be counted losse in comparison of Christ.

Sign. 3.
An insensibility of our own emptiness.

Mans per-
dition is
of himself.



Isa. 66. 2.

Sign. 4.

A Legall,
not an E-
vangelical
righteous-
nesse.

not thus feel thy self poor, thou never ca-
meest out of thy duties; for when the Lord
bringeth any man to Christ, he brings him
empty, that so he may make him beholding
to Christ for every farthing token.

Fourthly, those that gain no Evangelicall
righteousnesse by duties, rest in duties; I say,
Evangelicall righteousness, that is, more pri-
zing of acquaintance with, desire after,
loving and delighting in union with the
Lord Jesus Christ: for a morall man may
grow in Legall righteousness, (as the stony
and thorny ground seed sprang up and in-
creased much, and came near unto matu-
rity) and yet rest in duties all this while.
For as 'tis with trades-men, they rest in
their buying and selling, though they make
no gain of their trading: Now Jesus Christ
is a Christians gain, Phil. 1. 21. and hence a
child of God asks himself after Sermon, af-
ter Prayer, after Sacrament, *What have I
gained of Christ? have I got more knowledge of
Christ, more admiring of the Lord Jesus?* Now
a carnall heart that rests in his duties, asketh
only what he hath done, as the Pharisee, *I
thank God I am not as other men, I fast twice a
week, I give almes, and the like;* and thinks
verily he shall be saved, because he prays, &
because he hears, and because he reforms, and
because he sorrowes for his sins, that is, not
because of the gaining of Christ in a duty,
but because of his naked performance of the
the

the duty: and so they are like that man that I have heard of, that thought verily he should be rich, because he had got a wallet to beg: so men, because they perform duties, think verily they shall be saved. No such matter, let a man have a bucket made of gold, doth he think to get water because he hath a bucket? No, no, he must let it down into the well, and draw up water with it: so must thou let down all thy duties into Christ, and draw light and life from his fulnesse, else though thy duties be golden duties, thou shalt perish without Christ. When a man hath bread in his wallet, and got water in his bucket, he may boldly say, so long as these last, I shall not famish: so mayest thou say, when thou hast found and got Christ, in the performance of any duty; So long as Christs life lasteth, I shall live; as long as he hath any wisdom or power, so long shall I be directed and enabled in well-doing.

Fifthly, if thy duties make thee sin more boldly, thou dost then *rest in duties*; for these duties which carry a man out of himself unto Christ, ever fetch power against sin; but duties that a man rests in, arm him and fence him in his sinne, *Isa. i. 14.* A Cart that hath no wheels to rest on, can hardly be drawn into the dirt, but one that hath wheels, cometh loaded through it; so a child of God that hath no wheels,

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We must let all our duties down into Christ, and draw from his fulnesse.

Sign. 5.
When our duties make us sin more boldly.

Mans per-
dition is of
himself.



To sin-
and ask
God for-
giveness
is but
mean sa-
tisfaction.

no duties to rest upon, cannot willingly be drawn into sin : but another man, though he be loaden with sinne (even sometimes against his conscience,) yet having *duties* to bear him up, goeth merrily on in a sinfull course, and makes no bones of sinne. When we see a base man revile a great Prince, and strike him, we say, Surely, he durst not do it, unlesse he had some body to bear him out in it, that he rests and trusts unto : so when we see men sin against the great God, we conceive, certainly, they durst not do it, if they had not some duties to bear them out in it, and to encourage them in their way, that they trust unto.

For, take a *profane man*, what makes him *drink, swear, couse, game, whore* ? Is there no God to punish ? Is there no hell hot enough to torment ? are there no plagues to confound him ? yes, why sinneth he so then ? Oh ! he prayeth to God for forgiveness, and sorroweth and repents in secret (as he saith) and this bears him up in his lewd pranks.

Take a *morall man*, he knowes he hath his failings, and his sinnes, as the best have, and is overtaken sometimes as the best are ; why doth he not remove these sins then ? He confesseth them to God every morning when he riseth ; why is he not more humbled under his sin then

th

he reason is, he constantly observeth morning and evening prayer, and then he craves forgiveness for his failings, by which course he hopes he makes his peace with God; and hence he sinneth without fear, and ariseth out of his falls into sin, without sorrow. And thus they see and maintain their sins by their duties, and therefore rest in duties.

Sixthly, those that see little of their vile hearts by duties, rest in their duties; for if a man be brought nearer to Christ, and to the light, by duties, he will spie out more moats; for the more a man participates of Christ, his health and life, the more he feeleth the vilenesse and sicknesse of sin. As Paul when he rested in duties before his conversion, before that the Law had humbled him, he was alive, that is, he thought himself a sound man, because his duties covered his sins, like fig-leaves. Therefore aske thine own heart, if it be troubled sometimes for sin, and if after thy praying and sorrowing thou dost grow well, and thinkest thy self safe, and feelest not thy self more vile? If it be thus, I tell thee, thy duties be but fig-leaves to cover thy nakednesse, and the Lord will find thee out and unmask thee one day, and woe to thee if thou dost perish here.

Secondly, therefore behold the Insufficiency of all duties to save us; which will appear in these three things, which I speak, that

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Sign. 6.

When we see not our vile hearts by our duties.

Rom. 7.

Paul when he rested in duties, thought he was alive when he was dead.

The insufficiency of any duty to save a man, appears in three things.

Mans per-
dition is of
himself.



I.
Our best
duties are
sinfull.

Isai. 6. 6.
Mans righ-
teousnesse
like rags.

2.
The glo-
ry of im-
perfect
actions is
but as
grasse.

you may learn hereafter never to rest in du-
ties.

First, consider *thy best duties* are tainted, poysoned, and mingled with some sin, and therefore are most odious in the eyes of an *holy God*, (nakedly and barely considered in *themselves*) for if the best actions of *Gods* people be filthy, as they come from them, then to be sure, all wicked mens *actions* are much more filthy and poluted with sin: but the first is true, *All our righteousnesses are as filthy rags*; for as the fountain is, so is the stream; but the fountain of all good actions, (that is, the heart) is mingled partly with sin, partly with grace, therefore every action participates of some sin, which sins are daggers at *Gods* heart, even when a man is praying and begging for his life; therefore there is no *hope* to be saved by *duties*.

Secondly, suppose thou couldest perform them without sinne, yet thou couldest not hold out in doing so, *Isa. 40. 6. All flesh and the glory thereof is but grasse*. So thy best actions would soon wither, if they were not perfect: and if thou canst not persevere in performing all duties perfectly, thou art for ever undone, though thou shouldst doe so for a time, live like an Angel, shine like a Sun, and at thy last gasp have but an idle thought, commit the least sinne; that one rock will sink thee down even in the Haven, though never so richly laden;

one.

one sin, like a pen-knife at the heart, will stab thee; one sinne, like a little fire-stick in the thatch, will burn thee, one act of *treason* will hang thee, though thou hast lived never so devoutly before, *Ezek. 18.24.* for it's a crooked life, when all the parts of the line of thy life be not straight before Almighty God.

Thirdly, suppose thou shouldst *persevere*, yet it's clear, thou hast sinned grievously already, and dost thou think thine *obedience* for the time to come can satisfie the Lord for all those rents behinde, for all those sins past? as can a man that paies his rent honestly every year, satisfie hereby for the old rent not paid in 20. years? all thy *obedience* is a new debt, which cannot satisfie for debts past. Indeed *men* may forgive wrong and debts, because they be but finite; but the least sinne is an infinite evil, and therefore God *must be satisfied* for it. Men may remit debts, and yet remain men; but the Lord having said, *The soul that sinneth shall die*, and his truth being himself, he cannot remain God, if he forgive it without *satisfaction*. Therefore *duties* are but rotten crutches for a soul to rest upon.

But to what end should we use any *duties*? cannot a man be saved by his good prayers, nor sorrows, nor repentings? what should we pray any more then? let us cast

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Gal. 3.10.

3.

Our good actions will not satisfie for sin past.

God cannot remain God, and forgive sin without satisfaction,

Object.

To what end are our duties

Mans perdition is of himself.

Ans.

Good duties not to be cast off, but our resting up-on them.

Object.

Ans.

Use 1.
We are to perform good duties for
3. ends.
1. To bring us to Christ.

off all duties, if all are to no purpose to save us, as good play for nothing as work for nothing.

Though thy good duties cannot save thee, yet thy bad works will damn thee. Thou art therefore *not* to cast off the duties, but thy *resting in* these duties: thou art not to cast them *away*, but to cast them *down* at the feet of Jesus Christ, as they did their crowns, Rev. 4. 10, 11. saying, *Is there be any good or graces in these duties, it's thine, Lord: for it is the Princes favour that exalts a man, not his own gifts; they came from his good pleasure.*

But thou wilt say, to what end should I perform duties, if I cannot be saved by them?

For these three ends.

1. To carry thee to the Lord Jesus the only Saviour, Heb. 7. 25 he only *is able to save* (not duties) *all that come unto God* (that is, in the use of meanes) *by him.* Hear a Sermon to carry thee to Jesus Christ: Fast and pray, and get a full tide of *affections* in them to carry thee to the Lord Jesus Christ: that is, to get more *love* to him, more acquaintance with him, more union with him: so sorrow for thy sins, that thou mayest be more fitted for Christ, that thou mayest prize Christ the more; use thy duties as Noahs Dove did her wings, to carry thee to the Ark of the Lord Jesus Christ, where

where only there is rest. If she had never used her wings, she had fallen into the waters: so if thou shalt use *no duties*, but cast them all off, thou art sure to perish. Or is it with a poor man that is to go over great water for a treasure on the other side, though he cannot fetch the boat, he calls for it; and though there be no treasure in the boat, yet he useth the boat to carry him over to the treasure: so Christ is in heaven, and thou on earth, he doth not come to thee, and thou canst not go to him; now call for a boat; though there is no grace, no good, no salvation in a *uselesse duty*, yet use it to carry thee over to the treasure the Lord *Jesus Christ*. When thou comest to *hear*, say, Have over Lord by this Sermon; when thou comest to *pray*, say, Have over Lord by this prayer to a *Saviour*. But this is the misery of people, like foolish lovers; when they are to wooe for the Lady, they fall in love with her Handmaid that is only to lead them to her: so men fall in love with, and dote upon their own duties, and rest contented with the naked performance of them, which are only hand-maids to lead the soul unto the Lord *Jesus Christ*.

Secondly, use duties as evidences of *Gods everlasting love to you, when you be in Christ*; for the graces and duties of *Gods people*, although they be not causes, yet they be to

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Good duties are the means by which we come to *Jesus Christ*.

Use 2.

Good duties are evidences of *Gods love to us in Christ*.

Mans per-
dition is of
himself.



Use 2.
Good du-
ties honor
God be-
ing used.

kens and pledges of salvation to one in Christ: they do not save a man, but accompany and follow such a man as shall be saved, *Heb. 6. 9.* Let a man boast of his joyes, feelings, gifts, spirit, grace, if he walks in the commission of any one sin, or the omission of any one known duty, or in the slovenly ill-favoured performance of duties, this man, I say, can have no assurance without flattering himself, *2 Pet. 1. 8, 9, 10.* Duties therefore being evidences and pledges of salvation, use them to that end, and make much of them therefore; as a man that hath a fair Evidence for his Lordship, because he did not purchase his Lordship, will he therefore cast it away? No, no because it is an evidence to assure him, that it is his own; and so to defend him against all such as seek to take it from him, he will carefully preserve the same: so because duties do not save thee, wilt thou cast away good duties? No, for they are evidences (if thou art in Christ) that the Lord and mercy is thine own. Women will not cast away their love-tokens, although they are such things as did not purchase or merit the love of their husbands; but because they are tokens of his love, therefore they will keep them safe.

That God the Father of our Lord Jesus Christ may be honoured by the performance of these duties, therefore use them

Christ

Christ shed his blood that he might purchase unto himself a people zealous of good works, Tit. 2. 14. not to save our souls by them, but to honour him. O let not the blood of Christ be shed in vain! Grace and good duties are a Christians crown; it is sin only makes a man base: Now shall a King cast away his Crown, because he bought not his Kingdome by it? No, because it is his ornament and glory to wear it when he is made a King; so I say unto thee, it is better that Christ should be honoured, than thy soul saved; and therefore perform duties, because they honour the Lord Jesus Christ. Thus use thy duties, but rest not in duties; nay, go out of duties, and match thy soul to the Lord Jesus: take him for better and for worse, so live in him and upon him all thy daies.

Fourthly, by reason of mans head-strong presumption, or false faith, whereby men seek to save themselves by catching hold on Christ, when they see an insufficiency in all duties to help them, and themselves unworthy of mercy: for this is the last and most dangerous rock that these times are split upon. Men make a bridge of their own to carry them to Christ. I mean, they look not after faith wrought by an omnipotent power, which the eternall Spirit of the Lord Jesus must work in them; but they content themselves with a faith of their

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The fourth generall reason of mans ruin.

Eph. i. 19.

own

Mans per-
dition is
of himself.



Men be-
leeve no
salvation
but by
Christ, &
so think
they hold
Christ in
the hand
of faith.

Easier
conver-
ting a
man in
India then
in Eng-
land.

own forging and fraying, and hence they think verily, and beleeve, that Christ is their *sweet Saviour*, and so doubt not but they are safe, when there is no such matter, but even as dogs they snatch away childrens bread, and shall be shut out of doors (out of heaven hereafter for ever) for their labour.

All men are of this opinion, *That there is no salvation but by the merits of Jesus Christ*; and because they hold fast this opinion, therefore they think they hold fast *Jesus Christ* in the hand of faith, and so perish by catching at their own catch, and hanging on their own fancy and shadow. Some others catch hold of Christ before they come to feel the want of faith and ability to beleeve, and catching hold on him (like dust on a mans coat, whom God will shake off, or like burs and briers cleaving to ones garment, which the Lord will trample under foot) now they say, they thank God, they have got comfort by this means, and though God killeth them, yet they will trust unto him, *Mich. 3. 11.*

It is in this respect a harder matter to convert a man in *England* than in *India*, for there they have no such shifts and forts against our Sermons, to say they beleeve in Christ already, as most amongst us doe: we cannot rap off mens fingers from catching hold on Christ before they are fit for him;

him; like a company of thieves in the street, you shall see an hundred hands scrambling for a jewel that is fallen there, that have least, nay nothing to do with it. Every man saith almost, *I hope Christ is mine, I put my whole trust and confidence in him*, and will not be beaten from this. What must a man despair? must not a man trust unto Christ? Thus men will hope and trust, though they have no ground, no graces to prove they may lay hold and claim unto Christ. This hope scared out of his wits, damns thousands: for I am perswaded, if men did see themselves *Christlesse creatures*, as well as *sinfull creatures*, they would cry out, *Lord, what shall I doe to be saved?*

This faith is a *precious faith*, 2 Pet. 1. 2. *Precious things* cost much, and we set them at a high rate; if thy faith be so, it hath cost thee many a prayer, many a sob, many a salt tear. But ask most men how they came by their faith in Christ; they say very easily; when the Lion sleeps, a man may lie and sleep by it; but when it awakens, wo to that man that doth so: so while God is silent and patient, thou mayst befool thy self with thinking thou dost trust unto God; but wo to thee when the Lord appears in his wrath, as one day he will; for by virtue of this false faith, men *sinning*, take Christ for a *dishclout* to wipe them clean again, and that is all the use they

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A precious faith got at a high rate.

While God is silent, we may think we trust in him; but when he appears in his word, it will prove otherwise.

Mans per-
dition is
of himself.



Two
things ob-
servable.

they have of this Faith. They sin indeed but they trust unto Christ for his mercy, and so lie still in their sins: God will revenge with blood and fire, and plagues, this horrible contempt from heaven.

Hence many of you trust to Christ, as the *Apricock* tree that leans against the wall, but it's fast rooted in the earth: so you lean upon Christ for salvation, but you are rooted in the world, rooted in your pride, rooted in your filthinesse still. Woe to you if you perish in this estate, God will hew you down as fuel for his wrath, what ever mad hope you have to be saved by Christ. This therefore I proclaim from the God of heaven to you; 1. You that never felt your selves as unable to beleieve, as a dead man to raise himself, you have as yet no faith at all. 2. You that would get faith, first must feel your inability to beleieve: and fetch not this slip out of thine own garden; it must come down from Heaven to thy soul, if ever thou partakest thereof.

Other things I should have spoken of this large subject, but I am forced here to end abruptly; the Lord lay not this sin to their charge who have *stopt my mouth, labouring to withhold the truth in unrighteousnesse*. And blessed be the good God, who hath stood by his unworthy servant thus long, inabling him to lead you so far, as to shew you the rocks and dangers of your passage to another world.

FINIS.

THE
SAINTS JEWEL,
SHEWING
How to apply the Promise.
AND THE
SOULS INVITATION
UNTO
JESUS CHRIST.

In two SERMONS preached by
THOMAS SHEPPARD.

*For the promise is unto you, and to your children, and to
all that are afar off, even to as many as the Lord
our God shall call, A&C. 2. 29.*

*Behold, I stand at the door and knock, if any man hear
my voice and open the door, I will come in and sup
with him and be with me, Rev. 3. 20.*

London, Printed for John Smeeting, 1655.

To the Reader.

REader, the body may as well subsist without the soule, as the soule can without a promise, and as the body is not wearied with bread (being the staffe of life) though it hath it every day for nourishment, so likewise the fainting hungry soule can never be cloyed with feeding upon the promises: for which cause I have also adventured this little Sermon, not doubting, but it may reap its due fruit, from those whose hearts are rightly affected; which God granting, I shall account my labour abundantly requited. Farewell.

THO. SHEPPARD.

April. 2. 1655.

Imprimatur

Edm. Calamy.

THE SAINTS JEWEL,

Shewing how to apply
the Promise.

*Having these promises, dearly beloved,
let us cleanse our selves from all fil-
thinesse of the flesh and spirit, per-
fecting holinesse in the feare of God.*
2 Cor. 7. 1.

THe Apostle Paul in the former chapter exhorteth the Corin-
thians to beware of unequall
yoking themselves with unbe-
levers, and he gives a double
argument for it, one from the unequalness
of it, the other from the promises, as in
my text, *Having these promises.*

In these words are three parts.

First, a loving appellation, in these
words, *Having these promises, dearly beloved.*

A gracious exhortation, *let us cleanse our
selves from all filthinesse of flesh and spirit, per-
fecting holinesse in the feare of God.*

An argument for instigation, or motive
that he useth to presse his exhortation,
which

1.

2.

3.

which is from the nature of the promise

That which is in the last part of the division, is first in order of the words, and therefore we will look upon the words, as they lie in order: and so from the last part and first words I shall handle this doctrine.

Doct.

That God made many promises unto his people.

I am come to you this day not to set out unto you the excellency of wit or learning, or the creature: but the excellency of a naked promise, according to that, 2 Pet. 1. 4. *Whereby are given unto us exceeding great and precious promises.*

Pf. 84. 11.

Now all the promises of God unto his people, are such as concerne the body, or the body and the soul: those that concern the body are with this limitation, that is, so farre as concernes Gods glory, and the good of our soules: but for the body and soule, consider that place. *For the Lord is a Sunne and Shield, the Lord will give grace and glory, and no good will he withhold from them that live uprightly.*

Reasons
why God
hath made
promises
to his people.
Reas. I.

I Come to the reasons why God hath thus made many promises unto his people, and they are three.

The first reason is this, that his people might have a fit object for their faith to lay hold upon: for if you look upon all the creatures in the world, you shall not
finde

finde in all of them jointly, or any of them apart, a fit object for faith to worke upon, or be satisfied in : it is with faith as with a poore woman that hath a child, and hath nothing in the world to give it, she takes the child at her back and goeth from doore to doore, and what she getteth she giveth to the child ; so faith takes the soule, and carrieth it to promise after promise, and what ever she findes there she gives it to the soule.

The second reason, why God hath made many promises unto his people, is, that they may have a ground of comfort : for as it is the object of their faith, so it is the ground of their comfort : for all other things of this world cannot profit, or comfort the beleiving soule ; as suppose we should goe to friends for comfort, it may be they want comfort for themselves, and so are unfit to comfort us, or it may be they will not comfort us, or it may be they are a great way off and so cannot do it ; or perhaps though able and sometimes willing, yet they are mutable in their comforts, so as though at one time they are willing and doe comfort us, yet another time they faile us : but Christ to whom the soule is led by the promise, not only hath comfort and is able to comfort us, but he is willing also to give comfort to us, who knoweth our wants, and is near

Reas. 2.

*Psal. 145.
18.*

P
to

to all that call upon him in truth, and also he is immutable in his comforts. And were the creature a sufficient ground of comfort to Gods people, then to want the creature were a sufficient ground of misery to them: but a man may want health, wealth, liberty, and the like, and yet through and in Christ, his soule may have satisfying comfort: but if he want Christ, though he hath a fulnesse of the creature, he is most miserable and without all satisfying comfort; the promise onely is able to afford comfort to the soule in health, in sickness, in life, and in death.

Reas. 3.

The third reason, why God hath made many promises unto his people is, that they may become mutuall comforters one of another, by having somewhat by experience from a promise, wherewith they may be enabled to comfort others, so that you may see the promise is not given, to comfort our selves with onely, but also one another.

Use 1.
Of triall.

Gal. 3. 22.

Now for use. Is it so that God hath made many promises unto his people? let us try our selves, whether we have any right to the promises, or no; I will name but one note that you may the better remember it, and it is a true one, for you shall find it in Scripture. But the Scripture hath concluded all under sin, that the promise by faith in Jesus Christ might be given to them that beleeve

Sc

So that you may see it is to them, and to them onely that beleeve: he that can exercise faith in the promise, hath right to the promise, *For ye walk by faith and not by sight.*

2 Cor 5.7.

If Christians be in affliction, and see that it doth them good, then it is easie to beleeve that promise which God hath made, *All things shall worke together for the good of them that love God.* But to beleeve this promise, when we cannot see any good come of affliction, that is to beleeve by faith and not by sight: but when we can see no good come by affliction, but finde our selves more dead and dull, and also God to frowne upon us, and yet we trust in God, and beleeve the promise, and stay our soules upon Gods word; this is to live by faith, as we are commanded. *Who is among you that feareth the Lord, that obeyeth the voyce of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God.* Faith maketh things absent to be present, and maketh the promise good to us, though things seeme to thwart the promise never so much. *Now faith is the substance of things hoped for, and the evidence of things not seene,* with the eye of sense. As Abraham beleeved against hope, that he should have a child, according as God had promised: so must we trust God upon a naked promise,

Rom. 8.
28.

Isai 50.10.

Heb. 11.1.

Rom. 4.
18.

that if health should be gone, or wealth, liberty, strength, friends, yea life it self almost gone, and God seems to be gone, and hell to be threatned, yet still to trust in God, and beleieve, this is to live by faith, and comfort is in the promise for all such; but I speak now to Gods people.

Use 2.
Of comfort to the
godly.

The second use of this doctrine is, That seeing God hath made many promises unto his people, it is a ground of comfort unto them all, that though they goe up and down sad, as if they were the worst people in the world, yet have they the only cause to rejoyce, and they only in all the world. For here is comfort against all their sins, God hath promised to doe them away. *I am he that blotteth out thy sinnes, for mine own names sake; comfort thy self, Christ is thine. I am my beloveds, and my beloved is mine; if therefore there be enough in Christs merits, hold up thy head and take comfort to thy self.*

Isai. 43.
25.

Object.

Oh but faith the poor soul, I finde sin prevaile, and how can I then be comforted?

Answer.
Mic 7. 18,
19, 20.

I answer, look into that place of Scripture, *I will subdue your iniquities, and cast your sinnes into the midst of the sea, and in the 20. verse, you may see the oath of God, for the truth and mercy of the promise was gone forth before.*

Object.

But faith the soul, the Devill will be busie with me wherever I goe, and how can I be chearfull? 1

I answer, God hath said it, *I will tread downe Satan under your feet shortly.* Comfort thy selfe in this, though Satan may trouble thee for a time, yet thou shalt have him under thy feet shortly.

Oh but again saith the soul, I shall meet with abundance of opposition in the world, and I am not able to make my party good, and how can I then rejoyce?

I answer, flee thou to the promise against that also, as where it is said, *Though hand joyne in hand, &c.* Though men joyne themselves together, and strike hands, even with the devill against Gods children, yet shall they not overcome them.

But alas saith a poor soule, I am in present want of outward comfort, and how should I be comfortable in such a condition?

I answer, It may be God dealeth with thee in this, as a mother with her children, who takes away the victuals from the children for a while, and puts it into the cubbord, but afterwards she giveth it them again. So sometimes God taketh away these outward things, and locketh them up for a while in the cubbord, which is in the promise, and when he seeth it best for us, he giveth it to us again: and thus he did with *Job*, He tooke away all his outward comforts, and left him so poor, as it is a proverb at this day (*As poore as Job* :)

Ans.

Rom. 16.
20.

Object.

Ans.

Prov. 11,
21.

Object.

Ans.

Iob 1. 15.
&c.

but after a while, God did not only restore unto him his former comforts, but gave him double : And this was written for thy comfort, and the strength of thy patience : comfort thy selfe therefore, happiness is above the creature.

Object.

But I shall meet with many mocks and reproaches in the world.

Ans.

Ans. Let us comfort our selves against this with Gods promises : let us doe as the covetous man in the Poet, who being mocked as he went in the streets, went home and looked into his closet, and there seeing his bags of gold, rejoyced in his wealth, and scorned all their reproaches : so when we are mocked and scorned of men of the world, let us look into the Bible, and we shall finde bags of promises, true treasure, and therein let us rejoyce.

Object.

But it may be the poor soul will say, Alas I cannot goe to God by prayer to fetch comfort, or if I doe pray, it is with so much coldnesse and deadnesse, as I cannot beleieve I shall obtain any thing.

Ans.

I answer, though it be so, yet beleieve and thou shalt have thy desire, though it may be thou canst but chatter, and though others hearing thee, regard it not, yet God will say, let me heare thee, and as a father loves to heare his child prattle, though others regard it not, so God loveth to hear his children pray.

But

But oh, I am afraid of death, and that takerh away all my joy and comfort.

I answer, thou mayest comfort thy self against that, yea and make death it self a ground of comfort and joy to thy self. It a child be at board from his fathers house, though he be at play with his fellowes, yet if he see horse and man come to fetch him, he is glad, and leaves his play and companions to goe home to his father willingly : so here we are at board in the world, and we are at play, as it were, among the creatures, but when death comes, which is as horse and man, we should be willing to goe to our Fathers house, which is best of all.

But I am afraid if suffering times should come, I should never be able to stand out.

If God call thee to sufferings, he will give thee grace sutable to thy condition, he will not suffer us to be tempted above that we are able: but will with the temptation also make a way to escape, that we may be able to beare it

But alas, I am afraid I shall fall away from God, and that continuall feare thereof, doth take away all my comfort.

Answer, None can plucke thee out of Christs hands, neither sin nor devill; she were a cruell mother that would cast her child into the fire; Christ must doe so, if thou shouldest go to hell; yea more, if that should be so, he should rend a member from

Object.

Ans.

Object.

Ans.

1. Cor.
13. 10.

Object.

Ans.

The perpetuity of Gods love to his.

himself, for he is thy head, and thou art one of his members: therefore for thy comfort know this cannot be; the Lord saith, *I will make an everlasting covenant with them, that I will not turne away from them to do them good.* But you may say perhaps, I shall turn from him; see therefore what followeth in the same verse, *I will put my feare in their hearts, and they shall not depart from me.*

Object.

This is good newes, it may be the poor creature will say, if I had right to the promise, but alas, I cannot beleieve, and take a naked promise.

Ans.

Ans. Doeſt thou desire to beleieve and to have Christ, and canſt thou say thus? If it were possible heaven and Christ could be separated, I would rather have Christ without heaven, then heaven without Christ; then comfort thy self, for God hath promised, *I will give to him that thirsteth of the water of life freely.*

Object.

But this is a hard matter, and I cannot say, I truly desire Christ on such tearmes as I should.

Ans.

But is it a grieſe to thy heart that thou canſt not deny thy self, and desireſt rather then be separated from Christ, to close with Christ, even upon any tearmes? is it thy burthen, because thou canſt not desire to beleieve as thou shouldſt? Then comfort thy selfe, *God will accept the will for the deed* in this case.

2 Cor. 8.
12.

But

But the soule objecteth and saith, Alas I am so farre from being grieved as I ought, that I rather find a hard heart that will not grieve and mourne for sin, I cannot finde breakings of heart for it.

For thy comfort, I will come one step lower to thee, hast thou any will to it? Mark this place, if any place in the whole Scripture be for thee, here it is in the last words of this verse. *And whosoever will, let him take of the water of life freely.*

But it may be the wicked will say, I will have Christ: but stay, not every one that saith so shall have Christ, but art thou willing to part with thy sinnes, and it may be to part with health, wealth, liberty, friends, yea and your own life also? what say you? Are you willing upon these tearmes?

But the poor soul saith again, I feare I shall never doe this, but art thou willing that Christ should make thee willing, and pitch thee upon a promise, and should hold thee there? If thou canst finde these things, then comfort thy self, for thou hast right unto Gods promises.

The third use is, Seeing God hath made many promises unto his people, this is terrour to the wicked. Here are many in this congregation, to whom I have not spoken one word in the last use of comfort, now God sends other newes to you, therefore

Object.

Answ.

Rev. 22.
17.

Object.

Use 3.
Of terror
to the
wicked.

fore put it not off from you, if I prove not what I say by Scripture, beleeeve me not; what I have said for the comfort of Gods people, I must say the contrary unto you.

1. First, as Gods children have their names written in Gods booke, so you have your names written also, but it is in the blacke booke of Gods wrath.

2. Secondly, as Gods children have a mark set on their foreheads, so there is a marke set on you, but it is a wofull one, for though I judge you not, yet I am perswaded the devill hath set his black marke with a brand from hell on some of you: yea a man may gather from your very faces almost, what some of you are, but the day of judgement will fully discover you all. But in the meane time, know this whosoever you are that are under your naturall condition, you are under Gods curse, as it is, *If any shall heare the words of this curse, and blesse himself in his heart, saying, I shall have peace though I walke in the imagination of my heart, &c. Then the Lord will not spare him, but the anger of the Lord and his jealousie shall smooke against that man, and all the curses of this booke shall be upon him, and the Lord shall blot out his name from under heaven, &c. Also, I will heape up mischief upon you, and I will send mine arrowes upon you. Oh what a heavy thing is this, I pray you consider sadly; not to have right to Gods promi-*
fes

Men in
their na-
tural con-
dition are
under the
curse.

Deut. 29.
19. 20.

Deut. 32.
23.

is, is the condition of a man that is cursed, and miserable in his life, at his death, and after his death. You rich gentlemen and gentlewomen, give me leave to speak to you, I pray you consider thus much, if you have not right to Gods promises, the curse of God is stamped upon every crosse and peny, and upon every thing you have, see but this place, *I have cursed your blessings, with the Lord*, as if he should have said, though I have given plenty of corne, and money, and other things, yet they are to you but as curses, and is not this a very bad thing: give me leave to deale plainly, it is as if a man had but two pence in all the world, and he should goe and buy a halter with it, to hang himselfe; yea further, all that thou hast in this condition, is but as if thou shouldest twist a cord together to hang thy soule in hell. And to you of the poorer sort, that have not a right to the promise, you are in a miserable condition, for you are both miserable here and hereafter also. *Israel hath not returned to him that smote them, neither do they seek unto the Lord, therefore the Lord will cut off from them both head and taile, branch and rush in one day.* Again whatsoever you doe in your calling is accursed unto you, yea, your praying, reading, hearing, fasting and mourning, all is sin; for, *The sacrifice of the wicked is an abomination unto the Lord.*

But

Mal. 2. 2. 3.
The blessings of the wicked are curses.

Isai. 9. 13.
14.

Prov. 15.
8.

Object.

But if it be so, may these wicked men say, that our best duties are sin, why should we performe any duties, either praying, hearing or the like?

Answ.

In answer to this, know for certaine whiles thou art in this condition, thou art in a bad condition, for every thing you doe is sin. *Vnto the pure all things are pure: but unto them that are defiled, and unbelieving, nothing is pure, but even their mindes and consciences are defiled.* So that to you, to performe duty it is sin, or not to performe duty is sin: but yet omit not duty, for though in performing duty thou sinnest, yet not to performe duty, is a double sin.

Tit. 1. 15.

To neglect duties
is a double
sin.

To performe duty, whiles thou art in thy naturall condition is sin for the manner, because though thou mayest doe the duty for substance, as pray, heare, confer, or the like, yet because thou dost want a principle of grace, nothing is done aright, and so wanteth acceptance: but to neglect duty is a sinne, in regard of matter and manner also; for as it is sinfulness it self not to doe the duty, so it is sinne to have the heart not rightly disposed for the manner of performance: it is with you as it was with the lepers, they said among themselves thus, *Why sit we here till we die? If we say we will enter into the city, then the famine is in the city and we shall die there, and if we sit still here, we die also: Now therefore let*

2 King. 7.
3, 4.

come and fall unto the host of the Syrians, if they save us alive, we shall live, and if they kill us, we shall but die. So say thou with thy self, I doe duty I sin, and if I doe not performe duty, I commit a double sin, but I wil goe to duty, if God will save me, I shall live, if not, I can but perish: and for thy comfort consider, it may be God will cast an eye of pity upon thee, thou art in the way, that is the meanes God hath appointed to bring you home to Christ: but yet untill thy condition be changed, all thou doest is sinne; for, *The very thoughts of the wicked are an abomination to the Lord.*

But oh strange! though firebrands out of hell be spitted in your faces, yet you are not affected: But it may be some of you thinke to doe it when you are sick, or upon your death-bed; but it may be too late when, when God openeth and awakeneth our conscience, and if you be not awakened here, you shal be sure to be awakened in hell. I remember I heard of a young rodigall, when he was dying, looked on the fire and said, as that fire burneth there, so shal my soul burne in hell. Another said on his death-bed, Oh that I might live, though it were but the life of a toad. God is very carefull to send his Angels for the godly: but for the wicked, the devils stand ready at his bed-side to fetch him into hell as soon as his breath goeth out of his body.

Prov. 15.
26.

Death-
bed repen-
tance may
be too late

dy, and then they will cry out. Oh the time of mercy that I have had, but now it is past, the gate of mercy is shut, never more to be opened.

Object.

But it may be yet some will say, Thanks be to God I am not in hell yet, and as long as there is life, there is hope.

Answer.

Oh fearfull, what hope still! read that place and tremble in reading of it, *The Lord of that servant shall come in a day, when he looketh not for him, and in an houre that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall he weeping and gnashing of teeth.*

Mat. 24.
50. 51.

Oh consider this against the day of judgment, it is a sad day for all such, when mercy and patience and Christ shall pleade against them: yea, *The dust of ministers feet shall rise up against them.* Oh but if so, then what will their condition be, when drops of blood and sweate shall rise up against them? yea more, the husband shall rejoyce to see the damnation of the wife. *The righteous shall rejoyce when he seeth vengeance on the wicked, because God hath gotten the glory of his enemies.*

Luke. 10.
11.

Luke. 22.
44.

Pf. 58. 10.

Use 4.
Of exhortation.

The fourth use is, An exhortation to the godly first, and secondly to the wicked.

In the first place to the godly that complain they cannot lay hold on the promise. Go to God to enable you; and that you may so doe,

Con-

Consider in the first place, that not to beleeve and lay hold on the promise is a sin of unbeleefe, *And he that beleeueth not is damned.* See the evill of this sin of unbeleefe in these particulars.

First, *Hereby we grieve the holy spirit of God, whereby we are sealed to the day of redemption,* What a grievous thing is it for thee who desirest to be assured that the promise is thine, that thou by unbeleefe shouldest grieve that holy Spirit, which sealeth up the promise to thy soule. See that place. *Heare ye now, oh house of David, is it a small thing for you to weary men, but you must weary my God also?* If a man promise to doe another man a courtesie, and after some delay, that man comes to him and saith, Will you do as you promised me? He saith, yes. But saith he, will you indeed? and thus he pleadeth with him a whole day, and doth not beleieve him, will not that exceedingly grieve his friend, who promised him so to doe, and fully intended no lesse? even so is it with all those that are Gods people, and will not beleieve what God hath said unto them, but stand and plead with God, two or three yeeeres or more: as those that beleieve glorify God, so those that will not come in, rob God of his honour and glory, and grieve him.

It argueth a great deale of pride of heart in them, that they will not beleieve, because they

John. 3.
18.

I.
Eph. 4. 30.

Isai. 3. 17.

Beleefe
glorifieth
God.

2.

they have not what they would, but something they must have of themselves, like women that will not goe to a feast, because they have nothing to carry.

3.

Here is a great deale of unthankfulness, for all that God hath done for them, yea even for Christ himself. Where we love, we are very thankfull, and where we desire to be thankfull, we will be willing to take a kindnesse.

4.

It argueth a great deale of impatience, when we will not wait in a way of beleeving upon the promises of grace, and cheerfully attend Gods leasure.

5.

1 John 5.
10.

He that will not beleeve, gives God the lie; for, *He that beleeveeth*, &c. He that beleeveeth not in every ordinance he comes to, he maketh God a lyar, because every ordinance beareth record of Christ.

6.

Not to beleeve, is a denying of Gods power, for they will not trust God, especially in a great straight: and by this we may see what a many sins, even Gods people may commit in this case.

I.

The safety
of beleeving.

Consider again in the second place what a safe thing it is to beleeve, I speak to Gods people: As Surgeons when they let a man blood, bid him look another way, so when the devill letteth you blood, that is, holds you poring on your corruptions, look another way, I meane on God, and then you shall be safe from the devill, and the world

world, and your own corruptions. And that you may lay hold on the promises of God, take heed of those lets and impediments that might hinder you.

Sin is a let, for it will wrest the promise out of our hands: *But your iniquities, &c.*

The second impediment is, our doubting and wandering in our prayers, for, *We must pray lifting up holy hands, &c.*

The third impediment to beleeving is, lavish feare, when we feare man more than God, contrary to that counsell, *Feare not beir feare, nor be afraid, &c.*

The fourth let is, When we lay downe one thing that might afford us help, and draw our selves to God, and in the meane time, take up another, which can no way help us: as when we lay down the promise, and take up the threatenng.

Fifthly, when we set our minde too much on the creature, or honours, and seek our own basenesse, or worldly pleasures.

In the next place, take these helps to lay hold on the promise.

Labour to live by faith, in all straits, and conditions, and by faith fetch a supply for all your wants by the promise from Christ.

Secondly, mark the promise well, which is the ground of all comfort, and read them over often.

Do not flutter up and down from one promise to another, but lie a great while on

Q some

1.

Isai. 59.2.

2.

Iam. 1.6.

3.

Isai. 8. 12.

4.

5.

1.

2.

some one, and wring and squeeze it by meditation upon it.

3. Thirdly, apply the promise aright, doe not think it belongeth not to you, because you have not that presently which is proposed in it; you must know, that God setteth not downe the time, when it shall be fulfilled.

4. Fourthly, We are to wait patiently, and humbly under our present condition, untill God grant our desire, Gods time is the best time.

5. Blessè God for all his promises, but especially when they are made good to us.
Psal. 103.

In the next place to those that yet stand out, and are not closed with the promise I entreat you, come in to God, take his gracious offer, lay hold on the promise: which that you may doe, take heed of those things that will be lets, and hinder you.

1. Take heed of all sin, for the Lord saith,
your sins have kept back good things from you.

2. Take heed of setting your mind too much upon the creatures, for they will shut out God the Creator. Old men, do you come home to God, yong men do you remember your creator in the dayes of your youth God this day calleth you, it may be he will never call more; How many hath the Lord struck with death and sicknesse? and how soone it may be any of our turnes; I know not; sicknesse is an unfit time to get Christ
an

nd to make our peace with God. If you
and still you die : if you go on in sin, you
ie: therefore turne from all your sin, and
ome in and lay hold by faith on the pro-
mise, that so ye may live, and this that I
ave spoken unto you may not be in vain.

Q^r

THE



THE SOULES

Invitation unto Jesus
Christ.

*Cant. 5. 2. Open unto me my sister, my
love, my dove, my undefiled; for my
head is filled with dew, and my locks
with the drops of the night.*

EOr the opening of these words
little, before we come to the doc-
trine, I must intreat you to loo-
back to the beginning of the chapter
where you may take notice, that though
these words be the words of *Solomon*, yet
they be spoken in the person of Christ
to the Church, and so consequently to
our poore soules. In the words you shall
observe, the Lord Jesus Christ drawing
neere to our poore soules, desirous to make
use of them, or to draw us aside from the
creature and our selves, or whatsoever else
we love, to have familiar acquaintance
with himself.

Christ
compared
to a Suter.

The Lord in these words, doeth like
futer, that is desirous to speed of the errand

he comes for, he comes not so much to speake with the house, as with the party he loves in it: so it is with Christ, therefore he desires to get the soule alone, as a suter doth, and there to make known his minde unto her, *I am come into my Garden, my spouse,* and thus Christ doth draw the soule into his ordinances, that there he might declare his minde unto her; when Christ hath her in his garden, which is nothing but in the ordinances, there he labours to commend himselfe unto her, what he is, and what he is worth, *I have gathered my myrrhe with my spices, eat. O friends, drink, yea drink abundantly, O beloved.*

Thus Christ just like a suter, who when he comes to speake with one, whom he loves, and hath drawn the party aside, he doth make known his parts unto her, give her leave to use this similitude, because it is very fit.

I say, when a man hath got a woman aside, then he doth begin to brag and boast of himself before he will break his mind unto her, and say, Wilt thou have me? then he doth discover his wealth, and wits, and parts, and the like unto her, so doth Christ: *I am come into my garden,* as if he should say, I have found this world before I came, a world of curses, briers, thornes, and thistles: but now I will have you now I have purchased a garden, and have

By sin the
ordinan-
ces were
bryers and
thornes.

Christ al-
lureth the
soule to
embrace
him.

Cant. 5 1.
vers. 3.

brought the blessing of God into it, I have made the cursed world a garden, and have enriched it with comforts for your sakes, I am come into my garden, that is, by sin the ordinances were nothing but bushes and bryers to catch you in, so as thou art cursed if thou sinnest in the least measure, but now, saith Christ, I have places of blessings, a garden, and there I purchased into it *myrrhe with spices*, I have procured them with my blood, *myrrhe with spices*, *hony with the hony combe*, and this have I done. Is there ought worth in the world wherewithall I have not enriched it? It was a place of bryers and thornes before I adorned it. When Christ hath thus set forth his excellency in the way of his ordinances, for all flowes from him, then he doth draw and allure the creature, *Eate O friends, drinke, yea drinke abundantly, O beloved.*

Even as when a suter hath said, he is so much worth, and tels her hee will give it her all, yea, and himself too: so saith Christ, this I am worth, and if you will have me, all this will I give you and myself too; I have done all this for your sakes, that you might be my beloved; and yet see the spouse doth not answer him fairely and demurely, but rather out of pride and hypocrisie, giveth Jesus Christ a deniall, as it is, *I slept, but my heart waketh* and againe, *I have put off my coat, how shall*

pu

put it on? and though it be a common thing amongst men, to deny what they would have, yet to deale so with God it is a sin; but Christ will admit of no deniall, but still continueth at the doore knocking and saying, *Open unto me my sister, my love, my dove,* doe not deny me, be not squemish; for if this world be of a wildernesse made a garden, I made it a Garden for thee, and therefore, *Open unto me my dove, my undefiled, for my head is filled with the drops of the dew of the night.* My love, I have taken all this paines day and night to make thee comely, for thee it was, and together with all these I will fasten my self upon thee, *therefore open my love &c.* what sweeter way could Christ use to draw her to himself then this? So much concerning the meaning of the words, so that you may see, the words be nothing else but an earnest sute of our Lord Jesus Christ, (like a sound lover) to the soules of poor creatures, that he might make a match with them.

That the Lord Jesus Christ desireth to be an earnest suter and a reall speeder, between every poor soule and himself.

First, that the Lord is such an earnest suter, and desireth to be a reall speeder, it is evident in that I have already opened unto you, *Now I will sing a song to my beloved of his vineyard.* Who doe use to sing songs of love, but those who are suters, who will

verse. 2.

Dott.

I.

Iſai. 5. 1.

Joh. 15. 13.

a man be so familiar with unlesse it be to one whom he loveth, he saith he had a vineyard, so that you may see he is an earnest suter, and desires to be a reall speeder: *What could he doe more then he hath done? a reall speeder faine would he be.*

Ezek. 18.
31, 32.

What hath not Christ done to provoke a creature to accept of him, *Greater love then this hath no man, to lay down his life for his friend:* It may be if a man be in love with a virgin, he will promise her many things, yet not his life, and if he tell her he will lose his life for her, he doth but complement, but Jesus Christ hath done so already, he hath not onely given his life for his friends, but for his very enemies, *Why will you die O you house of Israel? as I live, saith the Lord, I desire it not.* What could the Lord doe more to save poore soules from destruction? so I say, Christ is an earnest suter, and desires to be a reall speeder, as appears by these following signes.

Sign 1.
Of Christs
love to his
Spouse.

First, he is content to take the journey from heaven to earth. When a King is to be married, and doth but send over for the picture of some princeesse, he demonstrates that he would marry, but when he goeth himself out of his own land into another, it is a sure signe he purposeth to marry, if otherwise things miscarry not: so if Christ had sit in heaven, and never come out, but sent for our nature thither, is it not a plain demon-

demonstration he would marry us? but if he would leave heaven his owne land, if he would leave honour for basenesse, then it is a plaine signe he would be a reall speeder.

The second signe, that a man would be married is, when he doth set his best friends to plead for him; hath the Lord Iesus a better friend then the spirit of God? hath not he made proffer of love to thy soule? if he hath, it is a signe and reall manifestation he would marry thee: if Christ should send his messengers or embassadors from heaven, and deniall after deniall is made, and yet would have no deniall, it is a plain signe that he would be a reall speeder at thy hand: if a man should use all his friends to speake to a woman, is it not a plaine signe that he were fond of her person? and so Christ he doth send his ministers, one of which is endued with more grace, and wisdom then a thousand men: hath not Christ used the best rhetorick to winne us? hath not he spent their parts, affections, and graces in the suite, and is it not plain then, that Christ is not only an earnest suter, but desires to be a reall speeder? So you may see he would faine make a match, betweene thee and himselfe, he hath not onely sent for the picture of thy nature, but came himselfe unto thee and took thy nature upon him: so then Christ would faine be

Sign 2.

Object.

Ezek. 16. 2

be a reall speeder with thy poor soule.

Why should Christ Jesus be such an earnest suter unto me, and desire so to speed? I am a poor worm, saith the soule, what can Christ finde in me? my father was an Amorite, and my mother an Hittite; I have no grace to adorne me, and how is it possible that Christ will have me?

Answer

Yea it is possible that Christ will have thee, nay it is not only possible, but Jesus Christ is already become a reall suter unto thee, as will appeare by these following reasons.

Reas. 1.
Of Christs
love to his
Spouse.

First, Christ hath taken a view of persons, and likes them. If a man once sets his mind upon a woman, he will have her, no body shall scarce withstand him; I say Christ hath seen us, and cast his love upon our nature. It is said, he would in no wise take upon him the nature of Angels, but tooke upon him the nature of man, even the seed of Abraham: Jesus Christ would needs take upon him the nature of man to exalt it, and to honour man. It is said God so loved the world, God the Sonne, as well as God the father, God being in our nature cannot but pity our persons: if he had taken the nature of the devils upon him, he would have pitied them, and saved them; and now if we be never so vile, yet if we will stoop unto him, he hath that he desireth.

Samson

Samson was a brave and valiant man , for he was a type of *Christ*, and you shall read, that he espied a woman amongst the daughters of the Philistines, and that he pitched his heart upon her, and both his father and mother could not beate him off from her, but give me her (he saith) get her for me to wife, for I love her, I must have her. Then his father and mother said unto him, What will you doe with her ? is there never a woman among the daughters of thy brethren , but thou goest to the uncircumcised Philistines for a wife ? no, they could not prevaile, get her for me, for she pleaseth me well. And afterwards in the following part of the chapter, you shall find that when *Samsons* wife was given to his companion , he went and caught three hundred foxes, and took firebrands, and turned them taile to taile, he let them goe into the standing corne of the Philistines, and burnt up both the shokes, and also the standing corne, with the vineyards, and olives. Though this was not commendable in *Samson*, yet it was in *Christ*, for he may love us that were of this uncircumcised world, and adulterate from him; and spoile principalities, and powers for us. Again afterward *Samson* espied an harlot, and went in unto her, whose name was *Delilah*, who was but a trap to betray him to the Philistines, and before he would lose her,

Judg. 14.
1, 2.

Judg. 15.
1, 2, 3.

her, he would suffer his locks to be cut off, nay he will ly, and part with the truth, and all for her, yet being betrayed, he avenged himselfe on the Philistines and slew more at his death then he did in all his life: *Samson* in this was a true type of Christ, that mighty Nazarite, who came down out of heaven to be avenged of the devill, and sinne. Christ when he came, took a view of our persons, poor sinners and harlots, and after he had taken a view of our persons, coming in our nature he would love us; yea saith God, they will doe nothing but abuse my sonne, and wrong thee O my son, and break thy heart, and vex thy spirit; he hath seen *Delilah*, and cannot but love us, and come in unto us: If thou wilt have them, saith God, they will discover thy strength to the devill: as if God should say, if thou wilt have them, they will deale as badly by thee, as ever *Delilah* did by *Samson*, they will betray thee into the hands of Satan, they will bring thee to the crosse and despitefully use thee, mocke, and scoffe, and spit on thee, and so they did.

Many will say, I will have such a one though I goe a begging with her; which is a very foolish resolution, for the which God will make thee smart. Well but Christ saith, I will not lose them for suffering, let the worst come to the worst, for I love them, therefore I will have them. Be-

Because the Lord Christ cannot perform the office of a Saviour, except he be married unto us; and if he does not, why then he loseth his coming into the world, his blood, death, and all his sufferings, he loseth all his miracles, all his preachings, prayers, and teares, and the like; and did you ever see or heare of any man, that would lose a Sheep for a half peny worth of tarre? even so it standeth with Christ and us, he cannot save thee except he doth marry thee.

A man that hath many friends, and they have as much to command in estate as he, and if a poore woman be indebted, he is not bound to pay her debts, except he marrieth her: so Christ except he marrieth us cannot pay our debts, he cannot satisfie for our sinnes; and God will not be too free of his sons blood; if your sins were never so much, and you be in Christ, Christ must satisfie for thee; Christ must have lien in hell, had he not paid our debts; so long as thou art married unto him, he must discharge thee. As now if a woman ought never so much, and she worth nothing; in that day she is married she oweth not a penny, for the law will come upon her husband: so though we are never so much in debt, and worth nothing, in the day we are married to Christ we owe nothing, for the justice of God cannot command it of

us

Reas. 2.
Of Christs
love to his
Spouse.

us, but must goe to Christ. The Lord Christ could not do this except he were married unto thee, therefore thou must be divorced from lust, and be betrothed unto Christ, for he that made thee is thy husband; if we be united unto God, the justice of God will not come for satisfaction to us, but to Christ, who is able to satisfie, I say (as a woman) What have you to doe with me? goe to my husband. What (saith Justice) hast thou a husband? then I have nothing to say unto thee. Justice will not come any more unto you, I warrant you; for if Christ Jesus be marryed unto me, then he must be charged with me, and discharge all my debts for me.

Reas. 3.
Of Christs
love to the
soul.

Because Jesus Christ our Lord cannot discover and declare the deep, and deare affections to a soule, which he hath purchased of his love towards her, under any other relation, but under the relation of a husband. Why doth a man desire to marry, but because he cannot expresse his love any other way, he cannot expresse his love so much in seeing her, or with sorrowing with her, but he must have her in bed with him, he must make over his whole estate to her, he must beget children by her: and so Christ cannot beget graces by thee, except he be married to thee. I must beget my likenesse, saith Christ, I mean to be head of my Church, my wisdom, power and parts
are

are all for my Church, I cannot make this over, except I marry, therefore I will betroth thee to my selfe, &c.

For use; hath Christ such an earnest desire of us? then this should teach us as earnestly to desire Christ; we have more need of Christ, then he hath of us; doe not think to be saved by Christ, and never to be subject unto him, never to be divorced from sinne, and all things for his sake; he will save devils before he will save thee, if thou doe so. Therefore let us be exhorted, what could Christ have done more then he did?

Samson did never undergo so much for *Delilah*, as Christ did for thee, therefore let us yeeld to this marriage, I mean of the Soule; the case may stand so in the marriage of the body, as that you may marry, or not marry, and yet thou mayest be saved, but not so here, for,

First, If you will not match with Christ you must marry the devill, and to sin, and you must be a hag and a baud for the devill if you will not be a spouse for Christ, and if he set you to murther your selves, you must do it, if you be not married to Christ; if you will not goe double to heaven, you shall never goe single, you will be bedded shortly in the devils bed, if you be not married to Christ: but if he be your husband, if you be married unto him, he will fetch you home erelong, however he may suffer

Hof. 2. 19,
20.

Use I.

Of exhortation to desire the enjoyment of Christ.

I.

He that marrieth not Christ, marrieth the Devil.

suffer you to tarry here a while with your friends, it shall not be long before he will send for you, therefore there is a necessity of marrying to Christ, and why should we not marry?

Quest.

What is in Christ, that he should be so earnest, what are his excellencies?

Answ.

What is there that is not lovely in him? what would you have in Christ that is not in him, and transcendent excellent in him? would you have high birth?

1.
The dig-
nity of
Christ
his high
birth.

For high birth, Christ is the highest borne of any, hee is descended from God Almighty, and he never had any other sonne but this, from all eternity he was the onely begotten of the Father; you cannot match to any of like birth, Kings and princes be but borne on a dunghill to Christ; therefore if you stand upon birth, consider him to be Gods only Son, *Thou art my son, &c.* As if God should say, I acknowledge thee to be my son, by an everlasting generation, I am so farre from being ashamed of him, as that I confesse, I have begotten him.

Psal. 2.

2.
The dig-
nity of
Christ his
high
education.

A second thing in Christ is, As he is high borne, so he is highly educated, and bred; many Princes may be borne clownes, many a woman will say, I will not have him for a world, for he is a clowne: it is not so with Christ Jesus? for Christ was from everlasting with the Father; *The Lord possessed him in the beginning of his way*, and againe,

Prov. 8.
22, 23.

Then

Then was I by him, &c. Christ was ever with God, the Lord did possesse me in the beginning of his wayes, Christ was brought up with God, daily he was his delight, brought up in heaven before any world was made or thought on by any creature, he wants no breeding, he hath what God hath, *I and my Father am one.*

Doe you stand for portion? He hath portion enough; that is it that many a woman stands so much upon; What hath he a portion, is he an able man? heaven and earth, and grace and glory, all are his, and all his is yours, if you are Christs, *all things are yours*, he hath wealth enough, so that there is no feare of want of portion.

I, but hath he beauty, and is he comely? yea, he hath beauty enough, *he is all desires*, that is, altogether desireable for beauty. As many wil say, he or she is ugly to my view, such a one pleaseth me, not: but all the women in the world have not so much beauty as Christ hath in him. *What is thy beloved more then anothers beloved? My beloved* (saith the Spouse) *is the chiefest of ten thousand, &c.* thou art beautifull O my love as (saith Christ) Tirzah, comely as Jerusalem, and terrible as an army with banners, and *Who is he that looketh forth, &c.* If Christs spouse be so beautifull as Tirzah, comely as Jerusalem, then Christ much more; never was Jerusalem or Tirzah so adorned

R

as

Iohn. 10.

33.

3.

Of Christs
dignity
his great
portion.

The com-
lynesse of
Christ.

Can 5. 10.

Caat. 6. 4.

as Christ is, *If she be faire as the moone*, & then what is he himself? What will you have more then? there is birth, breeding, portion, and beauty enough in Christ, certainly he is most lovely and desirable.

Object.

Oh, but saith the poore soule, I cannot tell whether Christ will love me or no?

Ans.

the love of
Christ to
his spouse.

The love of *Jonathan* was never so true. *David*, as Christs will be to you; from everlasting to everlasting he is God, therefore he will ever love. Christ doth love his Church most, when she is blackest, and ugliest in her own eyes, saith Christ, *O thou fairest among women*, thou art as beautifull in mine eyes as the fairest Saint in heaven. I have enough to make thee beautifull, though thou hast lien among the wicked, yet being married to Christ he will make thee as beautiful as the wings of a dove. Death slips our marriage knot yet it doth not betwene Christ and the soule, it possesseth thee of Christs love more fully, (as it is) *For I am perswaded that neither life nor death, &c.* Adultery or the like may either diminish, or breake the bonds here: but it doth not in Christ. (although we should not sinne that grace may abound) waters cannot quench his love, what would you have more?

Rom. 8.
39.

Object.

I do not know if I shall propagate or be fruitfull by him or no? as women say.

Ans.

But if you be married to Christ you shall never

never be barren, as it is, *Thy teerh shal be like a flock of sheep, &c.* and none barren amongst them, those that be married unto Christ shall be so farre from barrenesse, as that they shall beare twins.

Again saith the poore soul, I am a poor sinfull creature, and I think his great kindred will scorne me, surely God the father will scorne me?

Though outwardly it may be so, yet here it is otherwise, God the father doth bestow as reall love upon you being married unto Christ, as upon Christ. Be not sorrowfull, but comforted, and tell my brethren, *I ascend unto my father, and to your father, &c.* If ye be matched to Christ, God is as much my Father as Christs: and as for Angels, and saints, they do rejoyce at the conversion of a sinner; as for the Saints on earth marke *David*, All my delight is in the Saints, and in those which excell in vertue; as for his friends and kindred, they are all reconciled to thee.

I cannot tel if Christ will keep me or no?

Thou shalt not feare, if thou art matched unto Christ he will feed thee, of the finest flower shalt thou feed of, and with all the dainties that can be, he will carry thee into his house and *satisfie thee with fat things, &c.*

Again, he will let me goe in meane habit, it may be I shall be but meanelly clad?

R 2

You

Cant. 6. 6.

Object.

Answer.

Object.

Answer.

Isai. 25. 5.

Object.

Answ.

Ezek. 8.
10, 11, 12,
13.

Quest.

Answ.

1.
Love to
Christ.

2.
Subjection
to Christ.

3.
Preferre
Christ a-
bove all.

You shall observe that Christ doth not clothe his spouse with base & mean attire, *Now when I passed by thee, and looked upon thee, &c.* I adorned thee with curious ornaments. Thou shalt be sure to be clothed with grace enough, thou shalt be made one with Christ, and have meanes enough, and length of dayes here, and glory hereafter. Why should you not match with Christ? a woman may deny one, and have another as good as he: but if you refuse Christ, you shall never have such another, heaven and earth hath not such another, if you be not married unto Christ, you are spoiled forever.

What must I doe, if I be married unto Christ? what are my duties I must doe?

If you be married to Christ, you must set your affections on him, His banner over me was love, *O stay me with flagons, &c.*

Thou must have faith: plight me thy troth, saith God, avouch me to be thine, as well as for me to avouch you to be mine. As if he should say, wilt thou have my son, thou must have him for better for worse, never think of parting if once you be married unto him.

Thou must be in subjection to thy husband, thou must subject thy self to Christ, his will must be thy will, you must give unto him prompt obedience in all things.

Thou must get a forsaking heart from all others,

others; a woman forsaketh her fathers house and goeth to live with her husband, and so we must shake hands with all our sinnes, and bid them farewell, to goe to live with Christ, and they twaine shall be one spirit, *For he that is joyned unto the Lord, is one spirit.*

Thou must be fruitfull for Christ Herein is my father glorified, that you bring forth much fruit. If you have these things, Christ is your husband, you are of a trueth married to him.

But what if I be married unto Christ, what should I have by it, is it any priviledge?

I have told you enough already what you should have: yet further, thou shalt have God to be thy Father, *He that hath me, hath the Father also.* God the Father will come, and make his abode with thee.

If thou be matched unto Jesus Christ, thou shalt have the spirit of Jesus Christ to be thy comforter, that spirit which lyeth in the bosome of God, shall be with thee, the Comforter which abides with God and Christ, shall abide with thee, *if I goe not, saith Christ, the Comforter will not come,* the spirit that comforted Christ on the crosse shall comfort thee, and do you know what it is to have a comforter in affliction? this you shall have if you be matched unto Christ, you shall have the spirit of all consolation and comfort.

Thou

1 Cor. 6.
17.

4.
Be fruit-
full to
Christ.

1.
Our Bene-
fits by be-
ing mar-
ried to
Christ.

2.
The spirit
of Christ.

3.
The attend-
ance of
Angels.

2 Kings.
6. 15, 16,
17.

4.
The Pro-
mises.

5.
Protectiō
from the
Devill.

Thou shalt have the Angels of God to attend thee and to do thee any service: as if they should say, shall we attend you this day? shall we keep the Devil from thee? we will bear thee in our armes, we will guard and defend thee, and do you any pleasure. the Angels are made ministring spirits, set forth to minister for you: as when an hoste of horsemen, and charets were sent to Dothan to fetch *Elisba* unto the king of Syria, his servant was afraid, when he saw the city compassed with charets and horsemen, and cryed out, Alas what shall we do? his master *Elisba* said, Feare not, for they that are with us are more, then they that are with them: and after *Elisba* had prayed to the Lord to open his eyes, he beheld and saw the mountains were full of charets and horses of fire round about *Elisba*, he saw that the host that was with him, and his master was greater then those that were against him; and so the Angels attend continually upon the Children of God, in every businesse they goe about.

All the promises of God shal be a pledge unto thee, the promises be the seales of Gods bonds, the wil of a rich man sealed is as sure, as if you had it in real performance.

Further thou shalt have the devill doe nothing but beat thee from sinne, and the creature unto Christ; he shal do thee no hurt, God lets the divel be in the world for the

he good of his children, *All things shal work together for the good of Gods people, for their advantage; for thou shalt have that which eye never saw, nor eare heard, &c.* if thou art truly united unto *Iesus Christ.*

Who would not think it good to match with *Christ*? if thou consentest to match with *Christ*, he doth so with thee, and so I pronounce *Christ* and you married; as he was an earnest suter, now he is become a reall speeder, and you are made for ever happy, happy that ever you were borne, happy that ever you saw him in his ordinances, and that ever he came to thee in the way of love, that your time was a time of love, happy that ever he tooke delight in thee, and that your heart is come unto him, to close with him, and to be his for ever blessed; Man or woman, thou art in a heavenly condition already, and shalt enjoy him for ever, I say you are happy if you have him, but miserable, and wretched for ever if you want him. Poore wretch your condition is lamentable, who ever thou art that hast not *Christ*, thou art in an undone condition, who can expresse it, who can make thee to understand it, although we should declare it unto thee? the Lord pity thee, and bow thy heart, and eare to attend unto the things that belong to thy everlasting peace. *Amen.*

FINIS.

62

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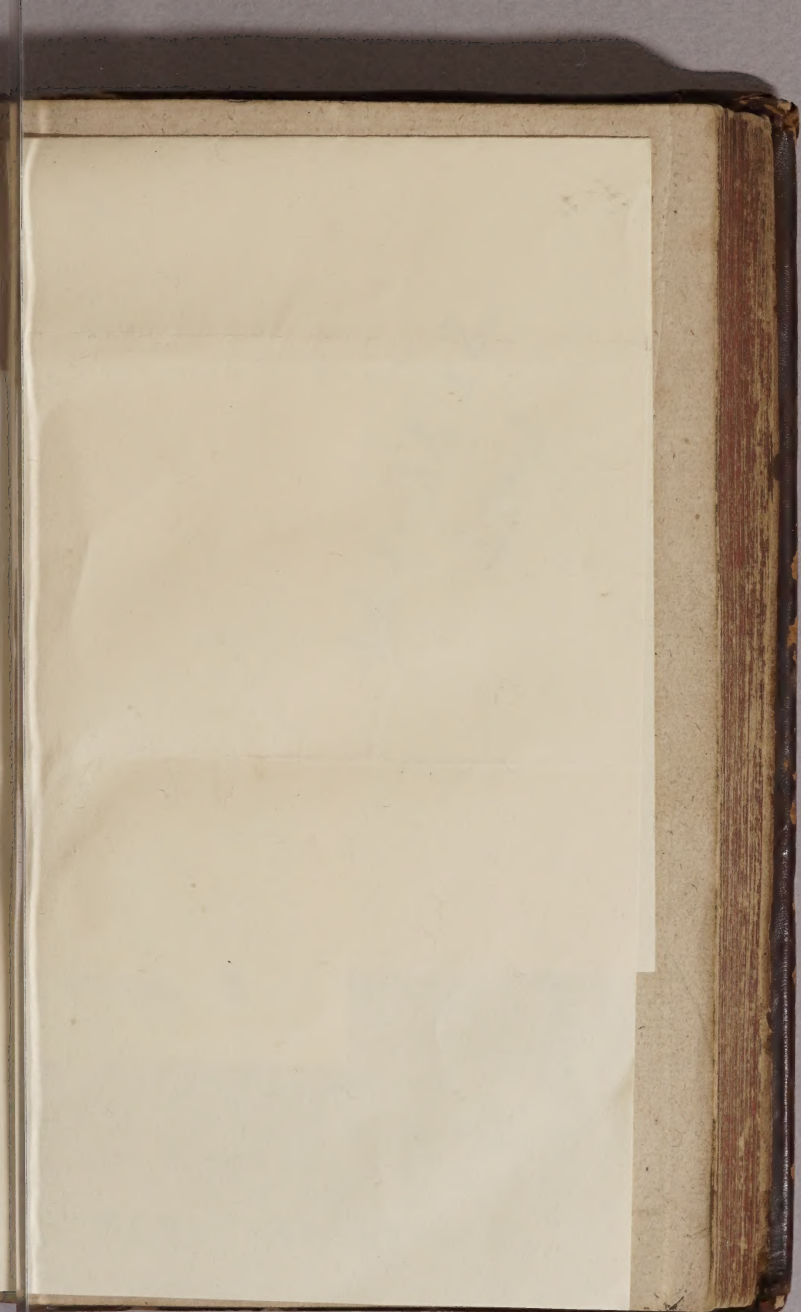
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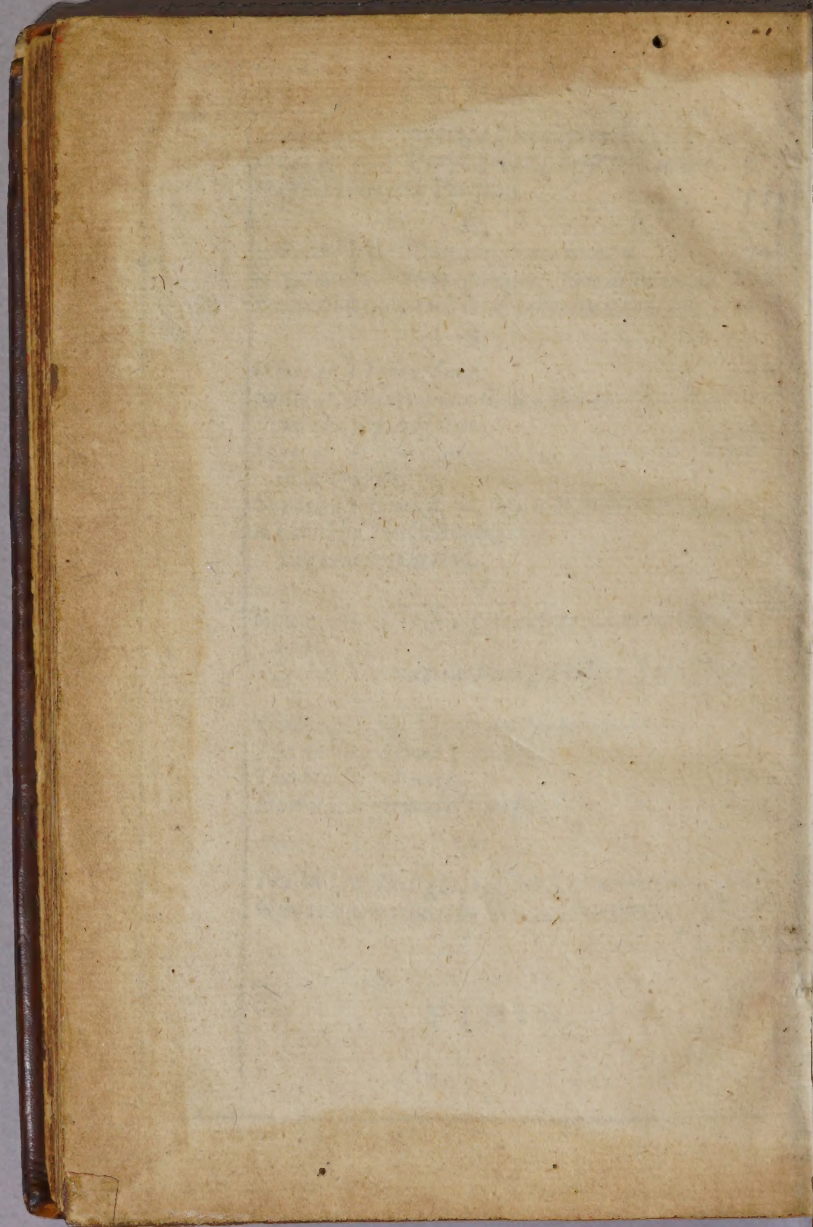
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